CHRIST'S
Certain and Sudden
APPEARANCE
TO
Judgment,

By *THOMAS VINCENT*,
ſometime Miniſter of *Maudlins*
Milk-ſtreet, London.

Heb. 10. 37.

For yet a little while, and he that ſhall come,
will come, and will not tarry.

The Seventh Edition.

LICENSED, *May* 28. 1688.

LONDON,
Printed by *J. Aſtwood* for *G. Calvert* at
the *Half-Moon*, and *R. Simpſon* at the
Harp in St. *Paul's Church-yard*. 1688.

TO THE CITIZENS OF London,

YOu have heard God's Terrible Voice in the City, *expressing it self in the late dreadful desolating Judgments of* Plague *and* Fire; *the sound of which hath gone forth, not only into every corner of the Land, but I believe also by this time unto the farthest end of the World. Give me leave to sound another Trumpet in your ears, and to fore-warn you of a ten thousand times more dreadful*

Judgment, I mean the last and general Judgment of the whole World, at the second appearance of the Lord Jesus Christ, who will most certainly and very quickly be revealed from Heaven in flaming Fire, to take vengeance upon all them which shall be found Ungodly on that day.

Could I have certainly fore-told the many thousands that fell by the Plague in the year 1665. of their so near approaching death, surely they would have endeavoured to prepare, that the sting and fear of Death might have been removed: Could I have fore-told the Citizens of London *of the many thousand Houses, which should fall by the Fire, in the year* 1666. *surely they would have endeavoured to prevent the Fire, or at least have removed all their goods before-hand; but these things could not be fore-seen, and therefore as the Judgments were unexpected, so they took*

took the most unprovided: but I can certainly foretell you from God, who cannot lie, of the future last Judgment, by the Lord Jesus Christ at the last day, which is the subject of this ensuing Treatise: and when you have warnings hereof out of the Word of Truth, and awakening motives to prepare by dreadful temporal Judgments, you should neglect to do it, and after all be found unprovided at the appearance of Christ; as your sin will be the greater and more inexcusable, so your dread will be the greater at the sight of your Judge (whom those very eyes which read these lines, will behold ere long coming in the Clouds) and your punishment will be the more intolerable: but if the Lord incline your hearts to follow the directions and counsels of his VVord to prepare for this great and notable Day, you shall lift up your heads with joy, when the greatest part of the VVorld shall be filled with terrour and confusion; and the Lord

Jesus doth appear, you shall also appear with him in glory. The design of these sheets is to set forth the glorious Appearance of Christ, with the certainty and suddenness thereof, that sinners might be awakned to repent, and believers might be comforted with the hopes of it, and all might be in a readiness for the day, which is so sure, and near; which that you may be, and that my endeavours may be blessed for your help herein, is the Prayer of an earnest well-wisher to your Souls;

Thomas Vincent.

CHRIST'S

CHRIST'S

Certain and Sudden Appearance

TO

Judgment.

REVEL. xxii. 20.

Surely I come quickly. Amen. *Even so come Lord Jesus.*

CHAP. I.

THE last Words of a Dear Friend are usually most remarked, and best remembred, especially when they speak great Affection: These are the last Words of *Jesus Christ*, the best Friend that the Children of Men ever had, which he sends his Angels from Heaven, after he had been some years in Glory with the Father, to speak in

his Name unto his Churches upon the Earth, *ver.* 16. *I Jesus have sent mine Angel to testifie these things in the Churches*; and of all the things which he testifieth by his Angel, this is the last and the sweetest in the Text, *Surely I come quickly.* Which words of *Promise* coming down from Heaven, and expressing so much Love to the Church, are followed with an *Eccho*, and *rejound* of the Churches earnest desire. *Amen. Even so come Lord Jesus*, &c.

Hence observe,

Doct. 1. *That the Lord Jesus Christ will certainly and quickly appear.*

Doct. 2. *That there is an earnest desire and longing in the Church after Christ's appearance.*

D. 1. *That the Lord Jesus Christ will certainly and quickly appear.*

Here I shall speak,

1. *Concerning Christ's appearance.*
2. *Shew that he will certainly appear.*
3. *Shew that he will quickly appear.*
4. And lastly, *Apply.*

1. *Concerning Christ's appearance.* There is a two-fold Appearance of Christ which the Scripture makes mention of;

1. *In the Flesh.*
2. *In Glory.*

CHAP. II.

1. THE first Appearance of Christ was in the Flesh, above Sixteen hundred Years ago, in the Land of *Judæa*, unto the people of the *Jews*,

Jews, the onely then visible-Church upon the Earth. There it was that the *Word* was made *Flesh*, and amongst that People he dwelt for a while, some of whom beheld his Glory, the Glory as of the onely Begotten of the Father, *full of grace and truth*. There it was that the Eternal Son of God was made Man, being conceived miraculously by the Power of the Holy Ghost, in the Womb of the Virgin *Mary*, without the contamination of Original Sin, which all ordinary Conceptions do introduce: His real Mother, and supposed Father were both of the Tribe of *Judah*, and of the Lineage of *David*, and he was born in the Town of *Bethlem*, according to the Scripture-predictions; who, after he had lived Thirty Years in obscurity, was Baptized by *John Baptist*, his Fore-runner and Harbinger; in whose Baptism, when *John* saw the Heavens opened, and the Spirit of God descending like a Dove, and lighting upon him, and heard the voice from the excellent Glory, saying, *This is my beloved Son in whom I am well-pleased*: He gave his Testimony concerning him, that he was the Son of God, and the Lamb of God, who taketh away the sins of the World. Who after his own Baptism and Temptation, and *John*'s Imprisonment, made his appearance more openly unto *Israel*, shewing forth his Glory, not in outward Pomp and Splendour, but in a more high, eminent, and wonderful manner, altogether Divine, exceeding the imitation of any Earthly Monarch in the World.

He shewed forth the Glory of his *Power*, in the Miracles which he did work; namely, in opening the Eyes of the Blind, and Ears of the Deaf; in loosening the Tongue of the Dumb, and the bonds of other Infirmities; in cleansing the Lepers,

and healing other Diseases with a word; in casting out Devils after long possession; in calming the Sea and Wind when boisterous and stormy: in raising up the Dead, before and after burial for some days, and the like.

He shewed forth the glory of his *Knowledge*, in looking into the hearts of those which came unto him, being able to perceive their most secret Thoughts and Imaginations, and needed not that any should testifie of Man, for he knew what was in Man.

He shewed forth the Glory of his *Wisdom*, in his most wise Answer, to the ensnaring Questions of the Pharisees and others, in the most excellent and Heavenly Doctrine which he Preached, wherein he did not teach his Disciples subtile and empty Speculations, which the greatest Wits in the World have busied themselves about, but great Soul-saving Truths: Indeed he revealed some great and deep Mysteries (above the reach of the highest Wit of the greatest Scholar, without the teachings of his Spirit) which were momentous and needful in order unto practice, but the greatest part of his Doctrine, was plain and easie.

He shewed forth the Glory of his *Holiness*, in his exact walking, and perfect obedience unto the Law of God, without the least deviation or sin.

He shewed forth the Glory of his *Goodness* and *Tenderness* towards the Children of Men in going about to do them good, and give succour to them which were in misery, casting out none which came unto him:

Especially he shewed forth the Glory of his *Mercy* and *infinite Love* to his own People in submitting to so low a condition as he liv'd in for their

their sakes; in humbling himself, and becoming obedient unto Death, even the cursed, disgraceful, painful death of the Cross, besides the Soul-miseries which he endured through sense of God's Wrath due for their Sin, that he might satisfie God's Justice, and deliver them from Eternal Death and Wrath to come, and purchase Life and Glory for them,

Thus Christ lived, and thus Christ died for our Sins, according to the Scriptures, and being dead, the bonds of Death could not hold him, neither did the Holy One see corruption, but the Third Day rose again from the Dead, according to the Scriptures; and after his Resurrection, was seen of *Mary Magdalen*, of *Peter*, *James*, all the Apostles, of Five hundred Brethren at once, according to the Scriptures. After forty days was taken up into Heaven, and is there in his Humane Nature, at the right hand of the Throne of Majesty in the Heavens, making intercession for his People, where he will abide until the Second Appearance.

Thus concerning Christ's appearance in the flesh.

CHAP. III.

2. THE Second Appearance of Christ will be in Glory at the last Day, when the World shall come to an end; this is the Appearance we are treating of, and therefore I shall speak of it more largely, and shew,

1. *The manner of this Appearance.*
2. *The end and Transactions in this Appearance.*

1. *Concerning the manner of Christ's Second Appearance,*

rance, what Tongue of Men or Angels is able to set it forth? what Heart can conceive the Splendour thereof? Something the Scripture doth reveal, and taking the Scripture for my Guide, I shall assay to speak something of it; See *Luke* 21. 27. *Then shall they see the Son of Man coming in a Cloud, with Power and great Glory.*

---

1. *Christ at his Second Appearance will come with Power*; with great Power: He hath all Power put into his hands in Heaven and in Earth now, and doth exercise it more secretly; then he will exercise it more visibly and apparently, in the sight of the whole World. To give instance;

1. *He will come with Power over Death.* Death hath had great Power since the Fall, and is the greatest Conquerour in the World: Death hath made universal Conquest over all the Sons and Daughters of *Adam* (*Enoch* and *Elias* only excepted) which lived in former Generations, and hath led them captive, binding their Faces in secret, chaining their Hands and their Feet, and clapping them up close Prisoners in the Grave, and none have been able to make resistance; yea, Death did assail the Lord of Life himself, and got the Victory for a while, and shut him up in Prison; but he got loose before three days were at an end, broke open the Doors and gave Death a deep Wound, as it were, and an abolishing stroak in his Resurrection, 2 *Tim.* 1. 10. presaging the compleat Victory which afterward he would obtain over this Enemy of Mankind. Now when Christ makes his Second Appearance in the World at the last Day, he will exer-

exerciſe his Power over Death, he will lead Captivity captive, he will lay his firſt hands on Death, and tread this Conquerour under his Feet, and ſtrip him of all his Force and Spoils, which he hath been treaſuring up for ſo many years; He will ſnatch the Keys of the Grave out of the hand of Death, and open the Priſon-doors, and let forth all his Captives; He will looſen all the bonds of death, and knock off his Chains, and bring out all his Priſoners into Freedom and enlargement; as it is ſaid, *Hoſ.* 13. 14. *I will ranſom them from the power of the Grave, I will redeem them from Death: O Death! I will be thy Plague! O Grave! I will be thy Deſtruction.* And it is ſaid, 1 *Cor.* 15. 25, 26. That *all Enemies ſhall be put under the Feet of* Jeſus Chriſt, and *the laſt Enemy which he ſhall deſtroy is Death.* And ver. 54. *When this mortal ſhall put on immortality, then Death ſhall be ſwallowed up in Victory.* And ſurely Chriſt muſt needs come with great Power to get Victory over ſuch a Potent Enemy.

2. *He will come with Power over Men and Devils*; He will have Power over all his Enemies, which have rebelled againſt him; over all the Principalities and Powers on the Earth, that exerciſe Lordſhip and Dominion in the World; He will bring the Kings of the Earth down from their Seats, and pluck off the Robes of Princes; He will take the Staff and the Sword out of their hand, and diveſt them of all their Royalty and Greatneſs; and they who have employed their borrowed Power againſt him, how will they quake and tremble before him! See *Rev.* 11. 15, 16, 17, 18. *When the ſeventh Angel ſounded, there were great Voices in Heaven, ſaying, The Kingdoms of the World are become the Kingdoms of our Lord, and of his Chriſt; and he ſhall reign for ever*

and

and ever. And the four and twenty Elders fell on their faces, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the Nations were angry, and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldst give reward unto thy servants the Prophets, and to thy Saints, and them that fear thy Name small and great, and shouldst destroy them which destroy the Earth.

The Kings of the Earth, and great Potentates will be angry when they are dethroned; and the Wicked of the Earth will be troubled, when the Lord Jesus shall come down from Heaven to call them to Judgment. If all the Powers of wicked Men and Devils too, who are greater in power than Men, could, they would make head, and resist the Lord Jesus Christ, and pull him from his Throne, and put him to death, as the *Jews* did at his first appearance; if they had but any hopes of making their party good against him, how would they call their Forces, and gather their Armies, and wage War with this great King; especially when all the wicked shall be raised up, and the ancient Rebels the Giants of the old World, shall come forth of their Dust, and the Prison of Hell, where some of them have been tormented by him many years: O how would they combine their strength, and so many millions of them together, rush upon him with Rage and Violence; and endeavour to avenge themselves upon him, at least defend themselves against him, when he comes to torment them? But Christ will come with so great Power, that he will be able to deal with the whole wicked World of men together, when

when they are raiſed and united in one body, and have obtained more ſtrength of body, and are filled with more rage and ſpite of mind than here they had, and are out of all hopes of making any peace with him, and have all the whole flock of all the Devils in Hell to joyn into their company; I ſay Chriſt will come with ſufficiency of ſtrength to bind them all in Chains, and ſo to hold them all down, that they ſhall not be able to make the leaſt reſiſtance; he that hath power to raiſe the wicked from the dead, will have power to keep all *His enemies from Rebellion, he will come with Power.*

---

2. *Chriſt will come at his ſecond appearance with great glory:* At his firſt appearance, he came like a *Servant*, yea like a *Servant of Servants*; at his ſecond appearance he will come like a *Lord*, yea like a *Lord of Lords*, like the great Lord of Glory; at his firſt appearance he was cloathed with diſhonour, and a chain of contempt was put about him, but at his ſecond appearance he will be cloathed with glory and honour, and moſt excellent Majeſty will be put upon him; at his firſt appearance his Deity was vailed, his beauty was maſked with infirm fleſh, his brightneſs was under a Cloud; though ſometimes ſome beams did break forth with ſuch a dazling luſtre, as made *Peter* fall at his feet, ſaying, *Depart from me, for I am a ſinful man, O Lord*, Luke 5. 8. And others in the Ship to worſhip him, acknowledging *of a truth thou art the ſon of God*, Mat. 14. 33. And often filled his diſciples with fear and aſtoniſhment; but he was ſo diſguiſed in fleſh, that few knew him at all, none knew much of him, when he was ſo diſrobed, and ſo meanly attired, and attended. It is ſaid the Princes of this World knew him

him not; else surely they would have laid down their Scepters at his feet; had they known him they would not have dared so disgracefully to have crucified the Lord of Glory, 1 *Cor.* 2. 8. But at his second appearance, the Vail will be so drawn aside, that the Deity of Christ will shine forth with amazing splendor to the view of the whole World; his humane nature will be glorious beyond any other creature; but oh how glorious will his Divine Nature be, when the eyes of the whole World shall be opened to see God in such a way, as now we are not able to conceive: He will appear in the brightness of his Fathers glory, so that they which see him will see the Father; the Majesty, Authority, Dominion, Power, Holiness, Justice, and love of the Father, will be like so many sparkling Gems, to deck the Crown of Christ at his appearance; but who can conceive the royalty and surpassing excellency of Jesus Christ, when he comes down out of his Fathers Palace into the world? he will come in great glory, God will come down in him, and with him; the Throne of God will be removed, the Palace will be below, Heaven will be upon the Earth; where Christ is, there is Heaven, there is God in his greatest glory to be seen; he will come in great glory, never was there such glory seen upon the face of the Earth; never did the eye of man behold such a sight, as then it will behold: We read of great and pompous shows, which some Princes have made in their Triumphs; but never was there such Pomp in the world, as there will be at this appearance of Jesus Christ, when he cometh triumphing over all his Enemies, when he cometh with the spoils of Principalities and Powers, making a show of them openly, and decked with such excellent

Not him but it — i.e. the Gospel

cellent glory. A little further to ſet this forth.

1. *He will come attended with a glorious retinue of Angels*; we read, *Mat.* 26. 44. *Of more than twelve legions of Angels.* And *Dan.* 8. 10. *Of thouſand thouſands, yea, ten thouſand times ten thouſands,* which miniſter about the Throne of God; yea, further, *Rev.* 5. 11. Of a number of *ten thouſand times ten thouſand, and thouſands of thouſands of Angels,* and *Heb.* 12. 22. Of an *innumerable company of Angels.* All theſe Angels will attend upon Jeſus Chriſt at his ſecond appearance. It is ſaid *Mat.* 25. 31. *That all the holy Angels ſhall come with him.* Now the Angels are diſperſed in ſeveral places; ſome of them are upon the Earth miniſtring unto the Saints, which ſhall be Heirs of Salvation, *Heb.* 1. 14. Others are in Heaven, beholding the face of the Father, ready to execute his Will, ſome are aſcending, ſome deſcending; but then they will all be gathered together into one company, and like ſo many Courtiers, attend upon this great King in this his glorious appearance in the World, all will deſcend with Chriſt; Heaven will be emptied of Angels, they will all come forth, and come down from their old Habitation; and Oh how glorious will this train be! he will come with all the holy Angels, Angels that are Holy and Glorious; not like thoſe rotten Courtiers which attend upon ſome Earthly Kings, who have no other glory upon them but what lies in their rich and ſplendid apparel; the bodies of ſome of which, if they were uncaſed would appear to be full of loathſome diſeaſes; but whoſe ſouls are monſtrouſly ugly, and deformed, full of loathſom and noiſom luſts, beſmeared with dung and filthineſs; who, could their inſide be turned outward, and the deformity of ſin be ſeen with bodily

dily eyes, would appear to be hideously black and swarthy, and more mis-shapen than those which are born with the greatest blemishes of nature; who carry Hell in their bosoms, and like so many Bears and ugly Hounds are led about by the Devil in chains; such, such follow many Kings on Earth when they appear abroad with hearts full of lust, with eyes full of adultery, with mouths full of Oaths and filthy ribaldry; who are like so many spots in the faces of their Princes, or like a cloud about their brow, which darkneth their glory in the eyes of the serious and sober-minded; but Christ will come attended with millions of holy Angels, arrayed in such pure and white garments, as shall not have the least spot, or tincture of sin upon them; he will come with holy Angels, who will be like so many Flames of Fire, full of holy sweet burning Love, covered with such light and glorious excellency as will not darken, but illustrate the glory of their Lord and Prince they attend upon.

2. *Christ will come with a glorious brightness and great noise*; such a light will shine in him and about him, as will a thousand-fold surpass the light of the Sun, when it shineth in its full strength: we read, *Matth.* 13.43. That the *righteous shall shine like the Sun, in the Kingdom of their Father*, how then will the Sun of righteousness shine? from whom they will receive all their brightness by reflection, as the Moon and some other Stars do from the Sun in the Firmament: It is said, *Mat.*24.29,30. *That at the coming of Christ, the Sun shall be darkned, and the Moon shall not give her light, and the Stars of the Heaven shall fall*; and *Rev.* 6. 12,13,14. *That the Sun shall be black as Sackcloath of hair, and the Moon shall be like blood, and the Stars of Heaven shall fall to the earth,*

even

even as a Fig-Tree casteth her untimely Figs, when she is shaken of a mighty Wind, and the Heavens shall depart as a scroll when it is rolled together, and every Island and Mountain shall be moved out of their places. At the coming of Christ there will be such a brightness as will darken the Sun and other Luminaries in the Heavens, even as the Sun doth darken the lesser Stars, who though shining all night with a twinkling light, and like so many Candles in the Firmament, yet upon the Suns first lifting up his head in a morning, and casting about its beams, they presently sink in their sockets, and disappear; so the Sun it-self, and other luminaries of Heaven will disappear, when this more glorious Sun doth rise in the morning of the last day, they will then lose their light; and what further need of them? in Heaven it will be all Day: *Rev.* 2. 22. *In the City of the new* Jerusalem *there will be no need of the Sun, neither of the Moon to shine in it: for the glory of God will enlighten it, and the Lamb will be the light of it:* and *Ch.* 22. 5. *There shall be no night there, and they shall need no Candle, nor the light of the Sun, but the Lord God giveth them light, and they shall reign for ever and ever.* In Hell it will be all night and no day, there will be blackness and darkness for ever, and not the least beam of light shall shine into that place; and if the Sun and other Stars be given for the measure and distinctions of times and seasons, when the last day is come, Time will be no longer, and all must launch forth from the confines of time, into the vast Ocean of eternity which cannot be bounded nor measured: it is said, *Rev.* 20. 11. When *the great white Throne shall be set,* and Christ is placed thereon, *that the Heavens and the Earth shall flee away from before his face, and no more place be found for them:* and 2 *Pet.* 3. 10.

When

When the day of the Lord cometh, that the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, and the Earth with all its works shall be burnt up. Christ will come with a glorious light, and with a roaring dreadful noise, which will further set forth the glory of this appearance; see this expressed, 1 *Thes.* 4. 16. *The Lord himself shall descend from Heaven with a shout, with the voice of the Arch-Angel, and the Trump of God*; and *Mat.* 24. 31. *He shall send forth his Angels with a great sound of a Trumpet, who shall gather his Elect from the four winds.* Never was there such a noise heard in the World, as then will be heard; When *Christ* shall appear, the Heavens will roar, the Earth will be in flames of Fire, there will be a great shout, and the sound of the last Trump in the Air; this shout will be given by *Jesus Christ* himself, as is likely, for it is said, *John* 5. 28. *The hour is coming, in which all that are in their graves shall hear his voice, and shall come forth*; We read, *John* 11. 43. when *Christ* came to raise *Lazarus*, that he cried with a loud voice, *Lazarus come forth*: surely then when he comes to raise the World, he will cry and shout with a much louder voice: such a voice likely will come down from him in a roaring shout, *Awake ye dead and come to judgment, or arise ye Children of men, and come forth of your Graves.* Never was there such a shout given as will be then given, which will be accompanied with the sound of the Trumpet, the Angels shall sound the Trumpet: we read *Exod.* 19. 16. when the Lord gave the Law from Mount *Sinai*, that there were *Thudrings, and Lightnings, and the voice of a Trumpet exceeding loud, which made all the People which were in the Camp to tremble.* O what Thundrings will there be in the Air at

Christs

Christs second appearance! and how exceeding loud will the sound of this last Trumpet be, when Christ comes to judge them which have broken this Law! That Trumpet was heard only by the Nation of the *Jews*, which were together about the Mount; this Trumpet will be heard by all Nations throughout the World; That Trumpet was heard only by those that were alive at that time; this Trumpet will be heard not only by them that shall remain alive upon the Earth at the last day, but also by those which have died throughout all Generations from the beginning of the Creation. Such a noise there will be, as will awaken all that shall be asleep in their Graves. Such a noise as will make all the corners of the Earth to ring, and the pillars of the world to tremble; but O! how will they startle the wicked when they hear it, and fill them with terrour and amazement! Thus you have something of the manner of Christ's second appearance set forth unto you, he shall come with Power and great Glory.

CHAP. IV.

2. THe second thing to speak of, is the end of Christs second appearance, and the transactions of that day.

The end of Christs second appearance will be to judge the World; the end of his first coming was not to judge, but to redeem and save, as he tells his Disciples, when they desired him to execute some judgement from Heaven upon those *Samaritans*, which would not receive him, *Luke* 9. 55, 56. *Ye know not what spirit ye are of, for the Son of man is not come to destroy mens lives, but to save them.* And *John* 7.47. *If any man hear my words and believe not, I judge him not;*

for

for I came not to judge, but to save: But when Christ doth appear the second time, he will come to judge the world, *Jude* 14. 15. *Behold the Lord cometh with ten thousand of his Saints, to execute judgment upon all, &c. Mat.* 26. 31, 32. *When the Son of Man shall come in his glory, and all the holy Angels with him, then shall he sit on the Throne of his glory, and before him shall be gathered all Nations:* And so he goes on in description of the last Judgment. In speaking of Christs judging the World, and the transactions at that day; I shall shew,

1. *That Christ will raise up all the dead out of their Graves.*

2. *That he will gather all Nations before his judgment Seat.*

3. *That he will separate the righteous from the wicked.*

4. *That he will open the Books out of which all shall be judged.*

5. *I shall speak more particularly of the judgment of the Righteous and the Wicked.*

1. Christ at his second appearance will raise all the dead out of their graves: there shall be a general Resurrection, *John* 5. 28, 29. *The hour cometh in which all that are in their graves shall hear his voice and come forth, they that have done good to the Resurrection of life, they that have done evil to the Resurrection of damnation.* Something hath been spoken already concerning Christs victory over death, and looſning all his priſoners, but give me leave to illustrate the Reſurrection a little further; and here I shall endeavour to ſet it forth by an alluſion to that notable place, *Ezek.* 37. and the ten firſt verſes. *The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and ſet me down in the*

midst of the valley, which was full of bones, and caused me to pass by them round about; there were very many in the open valley, and lo they were very dry. And he said unto me, Son of man, can these bones live? and I answered, O Lord thou knowest. Again he said unto me, Prophesie upon these bones, and say unto them, O ye dry bones, hear the word of the Lord, Thus saith the Lord unto these bones, Behold I will cause breath to enter into you, and ye shall live; And I will lay sinews upon you, and bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together bone to his bone. And when I beheld, lo the sinews and flesh came upon them, and the skin covered them above, but there was no breath in them. Then said he unto me, Prophesie unto the Winds, Prophesie Son of man, and say to the Winds, Thus saith the Lord God, Come from the four Winds O breath, and breathe upon these slain that they may live. So I Prophesied as he commanded me, and the breath came into them, and they lived and stood upon their feet, an exceeding great Army. Something like this will the Resurrection be at the last day. Now the bones and bodies of all former generations are scattered up and down in the valley of the shadow of Death: some are sunk into the deep, others are buried in the earth, the flesh is consumed, and dissolved into its first Elements, and the bones of some remain, of others are mouldred into earth; now when the Lord Jesus Christ, the Son of God, shall come down from Mount *Sion*, which is above, into the *Valley of the Inferiour World*, he will Prophesie over all the bodies and bones of all the children of men that are dead, and speak unto them to live; he will say unto them

them whilest they lie rotting in their Graves, *Live*, he will say, *Awake ye that sleep in the dust*: and O what a noise and shaking will there be then in the ground! what a clattering of bones together in the coming of bone to his bone! If the body hath been quartered and buried, part in one place, and part in another; (as the Levites Concubine, who was divided into twelve parts, and sent to the twelve Tribes of *Israel*, and it is likely, buried in twelve distinct places) the bones will flie through the air out of all those places, and meet together in one body. O what a great part of the Air, Water, and Earth will there run into conjunction, by the command of Christ, and be turned into those very bodies which were resolved into them by Death, and the corruption of the Pit; but with the addition of such new qualities as shall sublimate, spiritualize, and refine them from all that dreggishness, and ill humour that shall be the foundation of any sickness or death for ever; then the bones will come together, and be made like stones for strength; then the sinews will be as it were Iron sinews, and the flesh brass; such strength will be put into them, as I conceive not to be found in the strongest Creatures which hitherto God hath made; that they might be fitted, the bodies of the righteous for an eternal life of happiness, and bearing the Glory of Heaven; the bodies of the wicked for an eternal life of misery, and bearing the torments of Hell; either of which the body, now as it is, would sink under. Then the Sea will give up her dead, and the Earth will give up her dead, *Rev.* 20. 13. As the Whale cast *Jonah* upon the shore after he had lain three days in his belly; so the Sea will give up all the dead that for so many years

years have been buried in its Bowels: But what a ſtirring will there be in the Earth! thoſe which are alive will wonder to ſee ſuch a ſtrange Metamorphoſis of the Ground, to feel Men and Women ſtirring and moving under their Feet, ariſing and crouding for room amongſt them. Then will the Lord bring down all the Souls of the Righteous which have been in Paradiſe with him many years, and they ſhall find out their own bodies, and he will open the Priſon of Hell, and let out the Souls of the Wicked for a while, that they alſo may find out their own Bodies, which ſhall be prepared for both, that they might both be prepared for the laſt Judgment; of which more when I come to the particular Judgment of the Righteous and Wicked.

Thus Chriſt will raiſe up all the Dead out of their Graves.

---

2. *Chriſt at his Second Appearance will gather all Nations before his Judgment-Seat*, Rev. 20. 11, 12. *I ſaw a great white Throne, and him that ſate on it. And I ſaw the dead, ſmall and great, ſtand before God*, 2 Cor. 5. 10. *We muſt all appear before the Judgment-Seat of Chriſt.* And Mat. 25. 31, 32. *When the Son of Man ſhall ſit on his Throne, all Nations ſhall be gathered before him.* O what a vaſt number will there be when ſo many hundred Generations of People ſhall be alive together, and gathered together into one place! If ſo be the multitude of the Righteous will be ſo great when they are got together into one body, that no man can number them, *Rev.* 7. 9. *After I beheld, and lo a great multi-*

titude which no man could number, of all Nations and kindreds, and people, and tongues, stood before the Throne, and before the Lamb, cloathed with white Robes, and Palms in their hands. What then will the multitude of the Wicked be, when they are gathered together, in comparison with whom, the Righteous are but few! All Nations shall be gathered before Christ's Judgment-Seat.

3. Christ at his Second Appearance will separate the Righteous from the Wicked, the Chaff shall be purged from the Wheat, *Mat.* 3. 12. the Tares shall be gathered from the good Corn, *Mat.* 13. 30. The bad Fish shall be divided from the good, *ver.* 48. The Goats shall be separated from the Sheep, *Mat.* 25. 32. By the Chaff, Tares, bad Fish, Goats, we are to understand the Wicked; by the good Corn, good Fish, Sheep, we are to understand the Righteous; who will be separated one from another, however they are now in some places mingled and linked together; the Elect shall be gathered together into one Company from the four Winds, *Mat.* 24. 31. and they shall stand on the Right-hand of Christ, and the Reprobate-Wicked shall stand on the left, *Matth.* 25. 33. In which gathering and separation there shall be no mistake, as there may be now. Many close Hypocrites may in this World pass for true Children of God; they may live together, and hear together, and pray together, and receive the Sacrament together, and make the same profession of Religion; yea, some Hypocrites may, as to outward appearance, seem to out-go some of God's own

own Children in zeal and forwardneſs; the Lamps of the fooliſh Virgins may ſeem to ſhine with a greater blaze than ſome of the Lamps of the wiſe; when they have not the leaſt dram of the Oyl of true Grace in the Veſſel of their Hearts, *Matth.* 25. at the beginning; yea, ſome of God's own Children may here be miſtaken for Hypocrites (their chiefeſt life being ſecret, and out of view) by them which are uncharitable; and they may alſo miſtake themſelves through the Temptations of the Devil, and the doubtings of their miſ-giving unbelieving Hearts; but at the laſt, there will be no miſtake; not only the more openly profane and notoriouſly vile Generation of the Wicked, (who were even profeſſed Enemies of Gods People, and ſhun their company, and ſeparate themſelves now) ſhall be ſeparated from them by Jeſus Chriſt at the laſt Day; but alſo thoſe who were more ſober, and had ſome kind of love to them, but none unto Jeſus Chriſt: yea, all Hypocrites, who ſeemed to be of their company, ſhall then be parted from them: Chriſt will look upon all with a piercing, diſtinguiſhing Eye, he will eaſily diſcern and diſcover all the Hypocrites, however they may plead that they have eat and drunk in his Preſence, and ſome of them caſt out Devils in his Name; he will not judge according to the outward appearance, but according to the Truth which hath been in the Heart; and they which have ſo much deceived men, ſhall not be able to deceive him; none of them ſhall twine themſelves unperceivably, and croud into Heaven amongſt the Righteous: then the Lamps of the fooliſh Virgins will be gone out; then the Veil and Maſk of an outward ſhew, will be rent and torn to pieces; then the Sheeps-

skin will be pluck'd off, and they will appear unto the whole World to have been but Goats, and among the Goats they must go: Christ will not leave one of the Goats amongst the Sheep, and he will not leave one of the Sheep amongst the Goats; all that belong to his Fold, shall be gathered into one Society; of their meeting, more in their particular Judgment.

---

4. *At the Second Appearance of Jesus Christ, the Books will be opened,* out of which all must be judged, *Rev.* 20. 12. *I saw the Dead, small and great stand before God, and the Books were opened, and another Book was opened, which is the Book of Life, and the Dead were judged out of those things which were written in those Books, according to their works.* There are five Books which will then be opened. 1. *The Book of God's Remembrance.* 2. *The Book of mens own Consciences.* 3 *The Book of the Law.* 4. *The Book of the Gospel.* 5. *The Book of Life.*

1. *The Book of God's Remembrance will be opened:* This we are to understand in a spiritual sence, not as if there were a real Book which God did make use of for his remembrance of things, as men do, who have frail and weak memories, which would let slip many things of note, without such a help: but hereby we are to understand that God doth take an exact notice of things, and remembers them as if he had them written in a Book by him. The Book of God's Remembrance will be opened, wherein will be found recorded,

1. The Names of all the Sons and Daughters of *Adam,* what-ever Age and Generation they have lived

lived in, from the beginning of the Creation unto the Conſummation of all things; as alſo the Relation they ſtood in, and the Charge was committed to them. Such and ſuch were Magiſtrates, and had ſuch and ſuch Subjects under them; ſuch had the Sword of Juſtice put into their hands, and their Charge was to rule under Chriſt: to encourage and reward them that did well; and to puniſh evil Doers; ſuch and ſuch were Miniſters, and they were entruſted with the Care of Souls; they were ſet by the Lord for Watch-men to fore-warn the People of Judgments; as Stewards to diſpence the Food of the Word, and to give every one their Portion: ſuch and ſuch were Governours of Families; whoſe Work was to ſet up Religion, and the Worſhip of God in their Houſes, and Labour in their Places after the Salvation of the Souls, as well as to ſet thoſe under them about their civil Work, and to provide for their Bodies: ſuch and ſuch were Children and Servants, whoſe Charge was to yield Obedience to Parents and Governours, in the Lord, with meekneſs and fear, with readineſs and diligence.

2. There will be found recorded the Places where ſuch Perſons lived; ſuch indeed lived in the dark places of Heatheniſm and Idolatry; but ſuch and ſuch lived in *Iſrael*, in a *Goſhen*, in a Land of Light; ſuch and ſuch lived in *England*, in *London*, in ſuch a Religious Family: there will be recorded the Means of Grace which they have enjoyed in thoſe places; ſuch lived under ſuch a powerful Miniſtery, heard ſuch Heart-awakening and Heart-warming Sermons, and had ſuch ſweet Showers of the Word dropping upon them; they were planted in fertile Soil, and they had fat Paſtures to feed in.

3. There will be found recorded, the various Dispensations of God's Providence towards them for their good; such and such had not only God's Word, but also God's Rod to teach them; they lived under the Sound of awakening Judgments; they lived in *London* when the Plague raged so fearly: and when the Fire brake forth and consumed the City; and such were preserved, when Thousands fell into the Pit; they were brought down to the Doors of the Grave, and Eternity, and they were brought up again; they were preserved and provided for, and every Day tasted of the Cup of God's Goodness, they were loaden with his Mercies.

4. And especially there will be found recorded, all the Actions of the Children of Men, and their Carriage towards God, and towards one another, in those Places, in those Relations, under those Ordinances and Providences.

1. There will be found recorded all the good that hath been found in, or done by any, from the Day of their Childhood, to their Dying-hour; such and such, they were obedient to Parents when they were young; they were diligent in learning their Catechism, and ready to receive Instructions in the Principles of Religion; such were acquainted with the Scriptures when they were but Children; such had tender Hearts in their tender Years; such loved God, and followed God when they were but Youths; such and such had their Hearts opened in hearing of the Word, and enlarged Hearts in Prayer; such were awakened by such Sermons, and convinced and humbled for Sin, and perswaded to Repent and Turn to the Lord: such opened the Door to Jesus Christ, when he

he knocked, and ſet up his Throne in their Hearts, and put their Necks under his Yoak. Such and ſuch were Frequenters and Lovers of the Ordinances, and Miniſters of Jeſus Chriſt. Such made it their Buſineſs to be Religious; ſuch walked with God in their Families, and were upright in their Dealing in the World, ſuch uſed to deny themſelves, and took up their Croſs, and laboured to follow Jeſus Chriſt where-ever he led them; ſuch mourned for the Sins they could not reform; were thankful for the Mercies they received, were faithful in the Relations they were placed; were faithful under the Means they enjoyed; were merciful to their Brethren in Miſery; were patient and chearful under the Rod which was laid upon them, and all the good Actions of Men will be had in remembrance.

2. There will be found Recorded all the evil Actions, all the Sins of the Children of Men. Such and ſuch were diſobedient and untoward Children; ſlighted the Commands of God and their Parents; were idle and careleſs of Inſtruction, and would not open their Ear to Diſcipline; ſuch were Old in Sin, when Young in Years; were ſtrong and ſkilful in wicked ſinful Practices, when their Bodies were but weak, and Minds ſottiſhly ignorant in the things of God; ſuch had good Examples before them, but they would not follow them; they ſaw dreadful Judgments, but were hardned under them; they received many Mercies, but they abuſed them; they had Seaſons of Grace, but they miſ-ſpent them; they had Calls, but they ſhut their ear againſt them; they had convictions of Conſcience, but they ſtifled them; they had Motions of the Spirit, but they quenched them; they had

Proffers of Christ, and Pardon, and Salvation, but they refused them, and turned God's Glory into Shame, and his Grace into Wantonness. Such and such were Sabbath-breakers; such were Swearers; such were Drunkards; such were unclean Persons, and Adulterers; such were Thieves; such were covetous Persons and Idolaters; such were Unjust and Unrighteous in their Dealings; such were Bitter and Reproachful in their Speeches; such were Injurious in their Actions. All the Sins of Men and Women will be found in the Book of God's Remembrance, *Deut.* 32. 34. *Is not this laid up in store with me, and sealed amongst my treasures?* God stores and treasures up the Sins of the Wicked and Ungodly, against the Day of his Wrath, and their Perdition: It is said, *Job* 14. 16, 17. *Thou numbrest my steps, dost not thou watch over my sin, my transgressions are sealed up in a bag, and thou sowest up mine iniquities.* God numbreth the steps of Sinners, one by one, Sin by Sin, as a man would number every step; and he watcheth that he may number aright, he takes exact notice of the foot-steps of every Sin, which leave an impression in the Book of his Remembrance, as the foot-steps of the Body do, when a man walketh in soft Clay. He putteth the Transgressions in a Bag, and soweth the Bag, and sealeth the Bag: All which expressions denote God's Exactness in recording and laying up the Sins of men. It is said, *Jer.* 17. 1. *That the sin of* Judah *is written with a Pen of Iron, and the point of a Diamond.* All secret Sins will be found there Recorded, for nothing is secret to God, whose Eyes are like a flame of Fire, which gives light to every dark Corner; Darkness hideth not from him, but the Night

Night ſhineth as the Day; he looks into every Corner of the Earth, and into every Corner of the Heart, and hath ſet our ſecret Sins in the light of his Countenance; and all open Sins will be found there Recorded: no man hath taken ſo much notice of others Sins, as God hath done; he doth as it were Book all down in his Remembrance, and when Chriſt comes at the laſt Day, the Book of God's Remembrance will be opened.

---

2. *The Second Book which ſhall be opened at Chriſt's coming will be the Book of Mens own Conſciences:* And this will be the Counter-part to every man's particular, of what is written in the Book of God's Remembrance, they will find the ſame thing there Regiſtred: Indeed Conſcience now may ſeem to be aſleep, and ſay nothing, whilſt men are eating and drinking, and ſinning; yet Conſcience is ſecretly awake and buſie in writing; and taking Notes of every Man's Actions every Day; Conſcience hath its Day-book, which hath not an empty Page; the Mouth of Conſcience may be ſhut, and with much ado for the preſent, reſtrained from ſpeaking and biting; but the Eye of Conſcience cannot be ſhut from ſeeing, nor the Hand of Conſcience reſtrained from Regiſtring what it takes notice of: Every one in the World hath as it where whole Volumns of his own Actions in his Boſom written down by Conſcience; and though the Letter of ſome things done long ago, may ſeem to be raſed and worn out, ſo that a man cannot read them now; yet when this Book ſhall be opened at the laſt Day, they will appear in very legible Characters; like as when a man writes with the Juyce of a Limon upon fair

Paper, the Juyce is white, and the Paper is white, and he cannot read a word when it is written, nor while it is writing; but let him keep the Paper many years by him, and after bring that Paper close to the Fire, the white Letters will turn black, and become very legible: So the Conscience of wicked persons is writing whilst they are sinning, and they do not perceive it after it is written; they forget many of their old Sins, yea, they do not take notice of them as Sins, whilst they are committing them; but when the last Day is come, and Christ is come, who will be revealed from Heaven in flaming Fire, to take Vengeance upon them, and the Book of their Consciences shall be opened before them, then all the Notes of Conscience will be plain and easie to be read, and a ready Confirmation Conscience will give of all that is written in the Book of God's Remembrance: and, O how sweet will the Testimony of Conscieuce be of good Actions! how bitter will its Records be of Sins!

---

3. *The Third Book which will be opened, will be the Book of the Law*; which requiring perfect and perpetual Obedience, will condemn all, both Righteous and Wicked, because all have sinned, and by the Law are cursed, *Gal.* 3. 10. *Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them.* But then an Appeal will be made.

4. The

4. *The Fourth Book which will be opened, is the Book of the Gospel*; and there the righteous will find the Merits of Christ, though they have had none of their own; they will find exceeding great and precious Promises of Pardon and Salvation, and Eternal Happiness, which have been made to all them that did Repent and Believe in Christ, and testifie the same by their sincere Love to God, making choice of him for their chief Good and Happiness, and laying up their Treasure in Heaven, and by their sincere Obedience to his Commands, and walking in Heavens-way; and then Conscience will give in evidence, and Gods remembrance will confirm it, and the Spirit will witness it, and Christ himself will acknowledge it, that all his true Disciples have had the Qualifications, which have shewn their Interest in the Promises; yea, the weakest of Believers, what-ever Doubts and Fears they have now, will then certainly know, and confidently plead these Qualifications which they have had, they will be able to say, that they had true Faith, though it were but weak; that they did truly lay hold on Christ, though it were with a trembling hand; that they had the Faith of Reliance and Recumbance, though they had not the Faith of Assurance and strong Confidence; that they did heartily repent and grieve for Sin, though they had not that measure of godly Sorrow, which they desired: that Sin did not reign in them, though sometime it did rage and domineer: that they had chosen God for their chief good, above the whole World, and the byass of their Wills was towards him;

him; and that they had a sincere Love to him, though they fell short in the Fervency which they desired to have; that they did walk and keep on in Heavens-way; and if sometimes they wandred, that they found their way again; if sometimes they stumbled, that they got up again; and this Book of the Gospel, will give all true Believers such Acquittances as that they shall not come into Condemnation, *John* 3. 16. *Whosoever believeth in the Son, shall not perish, but have everlasting life.* And *Rom.* 8. 1. *There is no condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit.* And the like.

But the Unbelievers will get no benefit by this Book; they may find great and sweet Promises, but not one Promise in the whole Book of the Gospel belonging to them, because they do not belong to Christ; they lived and died in Impenitency and Unbelief, and neglect of Christ and Salvation, and now they cannot find one favourable word for them; and therefore they will be sent back to be tryed by the Book of the Law, only the Gospel will double the Condemnation of such as have not yielded up themselves unto its Obedience.

---

5. *A Fifth Book which will be opened, will be the Book of Life*; where all the Names of the Elect are inrolled, which when they read, how will they Adore the Riches of the Free-Grace of God in choosing them before the foundation of the World was laid! and all those whose Names are not inrolled in this Book, shall be condemned and cast into

into the Lake of Fire, *Revelat.* 23. 12, 15.

5. The Fifth Thing propoſed, and the chiefeſt, is to ſpeak more particularly of Chriſt's judging both the Righteous and the Wicked, at his Second Appearance.

And here I ſhall ſpeak; 1. Of their particular Judgment.

2. Of the Execution of their Sentence pronounced in Judgment..

1. Concerning the Judgment of the Righteous and the Wicked.

CHAP. V.

THE Judgment of the Righteous will be firſt, and therefore I ſhall firſt Treat of it, and here ſpeak;

1. Of the immediate Antecedents to their Judgment.

2. Of the Judgment it ſelf.

1. Concerning the immediate Antecedents to the Judgment of the Righteous.

1. *The firſt Antecedent to the Righteous Judgment will be their Reſurrection from the Dead,* 1 Theſ. 4. 16. *The Dead in Chriſt ſhall riſe firſt, when Chriſt deſcends from Heaven, the Souls of the Righteous ſhall deſcend with him,* 1 Theſ. 4. 14. *Them that ſleep in Jeſus will God bring with him.* The Spirits of all the juſt Men and Women made Perfect, ſhall then come down and find out their own Bodies which have been ſleeping in the Bed of their Graves, and they ſhall enter again into their old Habitations; they went

went out of them it may be with fear and trembling, with grief and sorrow, being unwilling to leave them behind, though they were so rotten and ruinous: But, O with what joy will they return and enter again! when the Building shall be repaired, when their Bodies shall be raised by the Power of the Lord Jesus Christ, and healed of all Infirmities, when they shall be made incorruptible and immortal! See 1 *Cor.* 15. 52. *In a moment, in the twinkling of an eye, at the last Trump, for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* And Verse 54. *So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that was written, Death is swallowed up in Victory:* then shall they triumph over Death and the Grave, saying, Vers. 55. *O Death, where is thy sting? O grave, where is thy Victory?* The Lord Jesus will then make them Victorious over this Conquerour, Verse 57. *Thanks be to God, who hath given us the Victory through our Lord Jesus Christ.* The parting of Soul and Body was never so sad unto any of the Saints at their Death, as the meeting will be sweet at their Resurrection; O how will the Soul wonder at the sudden and strange Metamorphosis of the Body? when the Soul left the Body vile to putrifie and corrupt in the Grave, and shall find it come forth more bright and glorious than Gold, after it hath been refined in a Furnace, when the vile Body shall be fashioned like unto Christ's most glorious Body, *Phil.* 3. 21. O how will the Soul delight in the Beauty, Strength and Immortality, which then shall be put upon the Body, whereby it will be more suited to its Nature, and fitted for its Operations

rations and Participations in its Glory! and how will the Body delight in the wonderful Glories and shining Excellencies which the Soul hath attained since its separation! If the love between the Soul and the Body were so great, when the Body was so vile, and the Soul so sinful, what will it be when both are glorified! If the conjunction between the Soul and Body were so sweet, when the Body was so frail and subject to death, and the Soul a spiritual and never-dying substance, what will it be when the Body shall be made immortal, and in some sort spiritual! O! with what pleasure will the Body awake out of its long sleep, and arise and shake off its dust, and put on its beautiful Garments of Immortality and Glory? With what delight and joy will it first open its Eyes upon those beautiful and glorious Objects, which will quickly present themselves to its view! Thus concerning the Resurrection of the righteous Bodies.

---

2. *The second Antecedent to the Judgment of the Righteous, will be their meeting with Angels at their Graves-mouth.* Mat. 24. 31. *He shall send his Angels with the great sound of a Trumpet, and they shall gather the Elect from the Four-winds, from one end of Heaven to the other.* No sooner are they awakened and risen out of their Graves, but they are entertained by Angels; those holy and excellent Creatures, who have such a dear love to them, and before have done many good Offices for them, though, when before in the Body they did not perceive it, and were too low and unfit for their acquaintance; but they will then know them, and be able to discern

discern the Beauty of those lovely Spirits, who for so many years have been beholding the Face of their Father in Heaven, which will have cast such a Lustre upon them, that will be matter of their Admiration, and these shall be part of their Acquaintance and Companions in Glory; instead of Devils, those Angels of Darkness, which used to assault, buffet, and molest them, when in the body before, they shall now have Angels of Light with them, and about them, to joyn together in the Love and Praise of the Great *Jehovah*. The Angels will be sent to call them, and gather them, and we may rationally imagine that they will salute them at their Rising, and Welcome them out of their Graves. We read of the Angel *Gabriel*'s Salutation of *Mary*, Luke 1. 28. *Hail thou that art highly favoured, the Lord is with thee, blessed art thou amongst women:* And the same Angel's words to *David*, Chap. 2. 23. *Thou art greatly beloved.* Such Salutations possibly the Angels may give to the Saints at their Resurrection. *Arise ye that are highly favoured of God, come forth ye that are greatly beloved; welcome, welcome, ye happy Ones; ye that are blessed amongst the Children of Men; your Lord is come down and stayeth for you; He hath sent us to call you, and to convey you into his Presence, and bring you where he is, that you may see and share in his Glory.* O how will such Words make their Hearts to glow within them! How joyful will such a Message be unto them! O happy they that ever they were born! Or rather, that ever they were new-born! O happy they that they should live, that they should be raised to see such a Day as this will be! O, what Looks! What Speeches! What Joys will they have, when they are entertained by the Angels?

3. *The*

3. *The third Antecedent to the righteous Judgment, will be their meeting one with another*, Matth. 24. 31. The Angels will be ſent to gather the Elect together, 2 *Theſ.* 2. 1. *I beſeech you brethren, by the coming of our Lord Jeſus Chriſt, and our gathering together unto him.* The Saints will be all gathered together, and we ſhall be gathered with them, if we be found in that number; there we ſhall meet with *Abraham*, *Iſaac* and *Jacob*, and all the holy Kings and Prophets, and Apoſtles and Martyrs, and holy men, who have lived in all Generations; and all theſe in another hue than when they lived upon the Earth; they will ariſe like ſo many ſhining Suns out of the Earth: O, how ſhall we be delighted with the ſight of ſuch a Glorious Train and Company, when we ſee the Image and Picture of the Lord upon them, drawn ſo to the life! What ſweet Greetings ſhall we have, and mutual Congratulations of our old Acquaintance in the Fleſh, who were with us acquainted with the Lord! And is this the end of our Hearing and Faſting, and Praying and Self-denial, and Mortification, and the poor Services we have done for the Lord? is this the iſſue of our pains and Labour? O happy we that ever we repented and believed, and cloſed with Jeſus Chriſt! O happy we that laid up our Treaſure, and waited for our Glory and Happineſs till this time.

---

4. *The Fourth Antecedent is, that the Righteous ſhall be caught up together in the air:* all the Righteous ſhall be caught up, they that are raiſed from the Dead, and they that remain alive upon the Earth on that Day,

Day, 1 *Thes.* 4. 16, 17. *The dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them to meet the Lord in the air.* We read of the two Witnesses which were slain; *After three days and an half, the Spirit of Life from God entred into them, and they stood upon their feet, and they heard a great voice from Heaven, saying unto them, Come up hither, and they ascended up to Heaven in a Cloud,* &c. *Rev.* 11. 11, 12. In the Morning of the Resurrection, the Spirit of Life from God will enter into the Bodies of all the Saints, and they will stand up, and possibly they may hear a Voice from Christ in the Air, *Come up hither*; and then they will be caught up, and ascend into the Air to meet with the Lord! O, what unexpressible Pleasure and Delight will they find when they *Feel* themselves begin to move upwards, when they are leaving the Earth and Wicked Men, and so many Glorious Persons of them together ascending to meet their most Glorious Lord!

---

5. *The Fifth Antecedent to the Judgment is their meeting with the Lord in the Air,* 1 Thes. 4. 17. *Then we which are alive and remain, shall be caught up together with them, to meet the Lord in the Air.* We have spoken of the meeting of the Soul and the Body; of the meeting of the Saints with the Angels; of the meeting of the Saints with the Saints: All which meetings will be very delightful, but the meeting of the Saints with the Lord himself will be beyond all. O, how sweet will the sound of Christ's Coming be unto them before they see him! When they hear the long-expected

Shout,

Shout, and the Sound of the laſt Trump! *This*, *this* will be Muſick indeed in their Ears; *Then*, *then* they will lift up their Heads with Joy; and do but think how Tranſporting the firſt Glance of their Eye will be upon the Lord Jeſus Chriſt, when they ſee him yet afar off cloathed with ſuch Brightneſs and Beauty; never did their Eye behold ſuch an Object before; they admired to ſee the Saints, and to ſee Themſelves ſo Tranſform'd; but how will they Admire to ſee the Lord in ſuch Glory! If ſo be that ſome of his Diſciples did gaze after him with Wonder, when he was taken from them, and aſcended into Heaven, *Acts* 1.11. With what Wonder will all his Diſciples, (moſt of which never ſaw him in the Fleſh, none of which ſaw him in ſuch Glory) then gaze upon him when he ſhall come down from Heaven! *Ye men of* Galilee, *why ſtand ye gazing back into Heaven?* ſay the Angels, *This ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner, as ye have ſeen him go into Heaven*: If you look and wonder now at his going, how will you look and wonder at his coming, which will be as ſurely, but far more Glorioufly? But when they are come nearer unto Chriſt, and have a fuller View of him; O, what Thoughts! What Affections! What Joys will there then fill their Souls! O what Workings! What Beatings of Heart! What Tranſports and Raviſhment of Spirit will they have! O how would they be over-whelmed with this Sight, and utterly unable to bear it, if they were not ſtrengthened beyond their preſent Capacity! *And is this the Saviour and Redeemer of the World? O Glorious Sun of Righteouſneſs! Did this moſt Excellent Perſon, who thus appears in the Brightneſs of his Father,*

Father, and is now come down from his Glorious Ha
bitation, with such a Glorious Train of Angels, and
vouchsafe to dwell with Men, and vail his Glory in th
Flesh? Did this Eternal Son of God stoop so low a
to take upon him our Nature, yea, to take upon him th
form of a Servant? Did he live in such Meanness an
Obscurity, and endure such Hardship, Contradiction
Reproach and Injury, when he was upon the Earth?
O Infinite Condescention! Did this Lord of Life an
Glory in the Days of his Flesh, so Weep and Pray, an
Cry; Sweat and Bleed, and die, though with such
Pain, Anguish and Disgrace; yet with such Willing-
ness and Patience in our steads, that he might Redee
us from Sin and Death, and Wrath to come; that w
might not Perish, but have Everlasting Life? O won-
derful, unconceivable Love! What, so Glorious a Per-
son to be made Man; to be made a Curse! to do such
things! to suffer such things! for such mean, vile
cursed Sinners as we, that we might be Blessed an
Happy with Him! O surpassing Superlative Kindnes
Is this He who made choice of us, when He chose so few
that called us, when the most were passed by; tha
pitch'd his Love upon us, when there was no Attracti
in us, nothing to move Him, but his own Bowels; tha
revealed his Secrets to us, when he hid them from th
Wise and Prudent; that brought us nigh, when we wer
afar off, and made us fellow-Citizens, and fellow-Hei
with the Saints, and of the Houshold of God, who wer
by Nature Children of Wrath, even as others? O asto-
nishing Free-Grace! Is this he who cloathed us whe
we were naked, even with the Robes of his own Righ-
teousness? that washed us when we were defiled, eve
in the Fountain of his own Blood? that cheared us when
we were troubled, even with the Comforts of his own
Spirit? that strengthened us when we were weak, even
wil

with His Might and Glorious Power in our Inner-man? Was it from this Person that we received our Pardon and Peace, our Support, our Graces, our Encouragements, and all the sweet Refreshments we have found in Ordinances. Is this the Advocate whom we made choice of, relied and trusted upon for Life and Salvation? Is this the Master whom we followed, and whose Work we were employed about? Is this the Captain whose Colours we wore, and under whose Banners we fought? Is this the Lord whom we obeyed? the Friend, the Husband whom we loved? and is he so Glorious? O how will the Saints be wrapt up in Admiration and Joy! How will they be all in a Flame of burning Love and Affection, when they come to behold the Lord Jesus Christ himself, and viewing him in such Glory, as then he will be decked withal! When they come to see him Face to Face, who hath such Loveliness in his Face, and such Love in his Heart unto them: it is said 1 *Pet.* 1. 8. *Whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoyce with joy unspeakable and full of glory.*

If so be that the Saints do now love Christ, whom they never saw, only have heard of, and believed the Report of the Word; how will they love him when they have this Sight of Him, and see a thousand-fold more Beauty in Him than was reported, or could be imagined! If so be that now sometimes they rejoyce, with glorious and unspeakable Joy in Believing, what will they do when they come to See him in his Glory? If they can now rejoyce in Tribulations, and take Pleasure in the Cross and Reproach of Christ; what will they find in their Master's Joy, and the Crown which he now comes to put on their Heads! O how glad will they be, that they have been counted worthy to suffer any

thing

thing for such a Saviour! It will be a joyful time indeed unto the Saints when they are caught up in the Clouds, to meet the Lord in the Air.

And the Joy of Christ will be no less, to meet with them; O, with what an Eye will he view them, when they are arising and ascending with so much of his Beauty and Lustre upon them! None can conceive the Love and Delight which the Lord Jesus will take in them at that Day: He will look upon them as those who were beloved by the Father and Himself from all Eternity; as those who fetcht him out of Heaven before to Redeem them and now to Glorifie them; He will look upon them as the Travail of his Soul, as the Price of his Blood. He will look upon them as his Jewels; as Spoyls taken out of the Hands of his Enemies; He will look upon them as Plants grown up unto Perfection; as Servants who have done their Work; as those who have kept up his Honour in the World; He will look upon them as Members of his Body; he will look upon them as his dearest Spouse, and most beautiful Bride, who now cometh to be joyned to him more nearly, and to live with him for ever. O the Love and Joy of Christ at this meeting! If so be that Christ so dearly loved his Spouse, and could delight in her too, when she was black and sooty, when her Cloaths were spotted and stained, when her Affections were weak, low, and inconstant; how will he love and rejoyce in her when she is made perfectly like to himself, and so Beautiful with his Comliness! When her Stains are all washed off, and she is presented before him without Spot, Wrinkle, Blemish, or any such thing; when she shall be arrayed in White, and hath put on her shining Garments, and appear so lovely

and

and her Love ſhall be ſo high, and full, and ſtrong, and flaming! Never did Lovers meet with ſuch Delight and Joy on their Wedding-Day, as Chriſt and his Spouſe will meet at the Day of his Second Appearance: O the ſweet Smiles the Saints will ſee in the Face of Chriſt! ſuch Smiles upon them, ſuch Glances of Love will ſparkle forth from his Eyes, as will raviſh their Hearts! O the ſweet Words they will hear! the welcom he will give them when they firſt meet! When they are come, he will place them at his Right-hand. So much concerning the more immediate Antecedents of the Judgment of the Righteous.

CHAP. VI.

THE Second Thing is to ſpeak concerning the Judgment it ſelf of the Righteous. And there are Two Things the Scripture ſpeaks of, which Chriſt will do at his Second Appearance in the Judgment of the Righteous.

1. *He will take an Account of them.*
2. *He will pronounce the Sentence upon them.*

1. Chriſt will take an Account of the Righteous, Rom. 4. 10, 12. *We ſhall all ſtand before the Judgment-Seat of Chriſt, and every one of us ſhall give an Account of himſelf unto God:* Though the Righteous ſhall not be brought to Condemnation, yet they ſhall be brought into Judgment, which will be for their Maſters Honour and their own: eſpecially of thoſe who can give a good account of the Talents their Lord hath entruſted them withal.

I knovv

I know it is a Question among Divines, whether the Sins of God's People will be mentioned and made manifest at the Day of Judgment; I shall not determine the Question, since the Scripture is not so plain; possibly the Lord having pardoned them, covered them, blotted them out of the Book of his Remembrance, he will not mention them on that Day: But sure I am, if they should be mentioned, it will not be to their Disgrace and Grief, but to their more abundant Joy in the Lord who hath forgiven them. If they should read their Sins in the Book of God's Remembrance, they will find them like so many Debts crossed out with the Red-lines of Christ's Blood: If the Devil should be permitted to accuse them at that time, who is now the Accuser of the Brethren, and rip up their secret Faults, the Lord himself will stand up and plead for them; He will make known the sufficient Value of his Merits for their Ransom, and publickly acquit them from all Guilt and Condemnation: *Who shall lay any thing to the charge of God's Elect, it is God that justifieth; who is he that shall condemn? It is Christ that died for them*, Rom. 8. 33, 34.

But these Four Things Christ will take an account of, in the Judgment of the Righteous.

1. *He will take an account of their Graces.* The Vessels of the Virgins will be look'd into, what Oyl they have got; the Hearts of the Saints will be look'd into, what Graces they have obtained. Christ will then take notice what godly Sorrow they have had for Sin, their secret Weeping and Mourning will then be made manifest; He will take notice

notice what Humility and Meekneſs, what Self-denial and Patience they have had, eſpecially what Faith, and Love, and Hope, and Spiritual Joy they have had, and all their raiſed Affections towards himſelf and heavenly things, in his Ordinances, and his judgment of Grace will not be according to the appearance and ſhew, which hath been, but according to truth; and then the Saints ſhall be ranked, not according to their Eſteem and Dignity in the World, but according to the meaſure of the Graces they have attained.

2. *Chriſt will take an account of the Improvement of the Talents of Graces and Gifts, and Opportunities of Service which he hath intruſted them withal.* Mat. 25. 19. And Chriſt will then take chief notice of thoſe which have been moſt induſtrious and faithful, and inſtrumental for doing moſt good, and bringing moſt Glory to his Name; and though all ſhall have a full Reward that are found truly faithful, and ſhall enter into their Maſter's Joy; yet they ſhall have a more full Reward, and be capable of more Joy and Glory than the other.

3. And eſpecially, *He will take an account of their Works of Mercy*, Mat. 25. 35, 36. *I was hungry, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; naked, and ye cloathed me; I was ſick, and ye viſited me; I was in priſon, and ye came unto me*, &c.

It will even aſtoniſh and confound the Righteous to hear ſuch language as this from the Lord Jeſus Chriſt; when he appears in ſuch Glory, they will be ready to queſtion, when he was in any want, and received relief at their hands; *When ſaw we thee an*

hungry, or a thirst, or naked, and ministred any help
We received all from thee, but we could give no
thing to thee; thou didst relieve us, and redeem
us out of the deepest poverty and misery in which
we were sunk, and should have perished without
thy help; but what relief hadst thou from us? *Then*
the King will answer and say unto them, v. 40. *Verily I say unto you, in as much as ye have done it to one of*
the least of these my Brethren, ye have done it unto me.
At such a time, and such a time, the poor came to
you for relief, making use of my name, whose backs
for my sake ye cloathed, and whose bellies you
refreshed, and whose necessities you supplied, that
was done unto me; though they were poor, they
were my brethren; some of my servants were
brought into straights for Conscience sake; and
you received them, or sent help to them; you re-
ceived me then, and gave help to me; that money
was not thrown away, it was given to me, and I
am come to give you a thousand-fold reward. Were
this Truth more effectually believed, what a fore-
wardness would there be in Christians to works of
mercy; surely they would look upon that part of
their estate as best improved; which in such work
is bestowed. Christ doth not mention any other
use which they put their money unto, which is
worthy to be compared, would be made mention
of: he doth not speak of so much laid out in
building, so much laid out in cloathing, so much
laid out for food, so much laid up in portions for
Children; all this the wicked can do; but so much
laid out to the poor, and me in them, which is
the only part ye have laid up for your selves; and
which I am now come to return unto you with
usury.

4. *Christ*

4. *Christ will take an account of the afflictions which the righteous have endured*; especially, of their sufferings for his sake; such reproaches, such losses, imprisonments, banishments, buffetings; but if they have suffered death, with what honour will this be made mention of! with what great esteem will he receive and speak unto them which have come out of great tribulation! and O the Joy in this morning, after the tears of the night! then they will find that their *light affliction which they have endured for a moment, hath wrought for them a far more exceeding and eternal weight of glory*, 2 Cor. 4. 17.

2. The second thing in Christs judgment of the Saints, is the *Sentence* which he will pronounce upon them, which will be a most gracious invitation of them to take possession of the Kingdom of Heaven which he hath prepared for them, *Mat.* 25. 34. *Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World.*

All Christs invitations in Scripture are very sweet. *Come unto me all ye that labour, and are heavy laden, and I will give you rest*, Mat 11. 28. How sweet is this to a troubled Conscience, and an oppressed spirit, ready to sink under the burthen of sin! *Ho every one that thirsteth, come to the waters; and he that hath no money, come, buy wine and milk without money, and without price*, Isa. 55. 1. O what sweet words are these to those which are parched, and pained, and ready to dye with spiritual thirst, and can find nothing in the creatures which can give them any satisfaction or ease! But of all the words that ever Christ did

speak, of all the Invitations that ever Christ did make, this will be the sweetest which he will give to his Disciples at the last Day, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. Come ye blessed and happy Ones*, however accounted miserable Ones by men, yet blessed of my Father, *Come inherit the Kingdom prepared for you from the Foundation of the World.* Take possession of your Eternal Inheritance; Come enter into the Kingdom of Glory, which the Father hath chosen you unto, and called you unto, and which I have purchased, and now fitted and made ready for you: Come along with me, and I will shew you my Glory; and where I am, there ye shall be also. Come along with me into Heaven, and ye shall live and reign with me for ever and ever. Come along, and enter now into your Master's Joy: Come, and I will shew you the Father, and bring you into his House and Presence, where there is fulness of Joy, and Pleasures for evermore. And now Beloved, think with your selves, what Joys! What Exaltations! What clapping of Hands! What Shoutings! What Hallelujahs! What Hosannahs! What triumphing Acclamations the Saints will make upon the hearing of these Words. But here Words fail, Conceptions fall short: Who can utter what the Affections and Behaviour of the Righteous will be, when they have their Sentence, and hear such sweet and gracious Words from the Mouth of their Judge and Redeemer?

Thus concerning the Judgment of the Righteous.

CHAP.

CHAP. VII.

2. CONcerning the Judgment of the Wicked, at the Second Appearance of Jeſus Chriſt; in treating hereon, I ſhall as in the Judgment of the Righteous ſpeak,

1. *Of the immediate Antecedents.*
2. *Of the Judgment it ſelf.*

1. *The immediate Antecedents of the Judgment of the Wicked will be,*

1. *The Reſurrection of their Bodies from the Grave:* All the Wicked that are dead ſhall be raiſed, though not ſo ſoon, yet as certainly as the Righteous, *John* 5. 28, 29. *The hour cometh, that all that are in their graves ſhall hear his voice,* (not only) *they that have done good, ſhall come forth to the Reſurrection of life,* (but alſo) *they that have done evil, to the Reſurrection of damnation.* When the Wicked die, their Bodies are *clapt up in the Priſon of the Grave,* where they rot and putrifie under the Chains of Death, which are laid upon them, and their Souls are *ſhut down into the Priſon of Hell,* where they are bound up in Chains of Darkneſs and Woe, and reſerved unto the Judgment of the Great Day: when the Lord Jeſus ſhall appear to judge the World, he will bring the Keys of Death and Hell along with him, and open both theſe Priſon-doors, not to give liberty and releaſe to the Priſoners, but as Priſons are opened at Aſſizes, to bring them forth to Judgment; He will open the Priſon of Hell, and all the Souls of the Wicked ſhall come forth like ſo many Locuſts out of the bottomleſs

Pit; and he will open the Prison of the Grave, and all their bodies shall creep like so many ugly Toads out of the Earth; and then soul and body shall be joyned together again, and this meeting will be sad, beyond expression; the meeting of the souls and bodies of the righteous will not be more joyful, than the meeting of the souls and bodies of the wicked will be doleful; possibly some of the wicked had no bands in their death, and their souls went forth of their bodies without much pain or fear; but their entrance into their bodies again, will be with unexpressible horrour; and if some of the wicked had their Consciences awakened at death, and they lay down with terrour; when they awake and rise again from the dead, it will be with far greater terrour. The old World dyed in a fright, with the Deluge of water, which overwhelmed them; *Corah*, *Dathan*, and *Abiram*, with their Company, died in a fright, at the cleaving and opening of the Earths mouth, which swallowed them up; *Judas* and other despairing souls died in a fright, at the apprehensions of the open mouth of Hell, ready to receive their guilty spirits; but none of the wicked could go forth of their bodies in such a fright as they will enter into them again at the last day: The damned souls have been lying in Hell many years, full of anguish in their separation, and they know that their anguish will be encreased by the torment of their bodies in their union; and no wonder if they be exceedingly unwilling and fearful to enter into their old lodging; their bodies have been sleeping all this while in the Dust, and have felt no pain at all; and O how unwelcome a guest will their souls then be; Never

was

was death ſo terrible unto them, as Life will be at that day; they had rather ſleep ſtill in their Grave, and continue in their rottenneſs and corruption; they had rather lye hid for ever in the duſt of oblivion, or be quite annihilated like Beaſts, than to riſe again unto ſuch torments; as now they muſt undergo; but they muſt ariſe, willing or unwilling; It is ſaid that the *vile bodies* of the righteous *ſhall at the laſt day be faſhioned like unto Chriſts glorious body*, Phil. 3. 21. They ſhall be made like unto Chriſts body in beauty and glory; but the bodies of the wicked will have another hue and faſhion; if it were poſſible to faſhion bodies like Devils, thoſe impure and foul ſpirits, ſuch ſpiritual bodies the wicked ſhould have; be ſure their bodies ſhall have no glory put upon them; but they lay down vile bodies, they ſhall riſe up far more vile; they lay down in diſhonour, and they ſhall be raiſed in far greater diſhonour; indeed they will be raiſed incorruptible and Immortal; but this will not be for their glory, but that they may be capable of the greater and longer torment and miſery; their bodies will be ſo far from being made beautiful like unto Chriſt, that I believe they will not regain that natural beauty which they had here upon the Earth; now ſome of them out-ſhine Gods own Children (whoſe chief beauty lies inward) in external comelineſs; then none but the bodies of Gods children will ſhine; the bodies of the wicked moſt probable will be ſwarthy, black, ugly monſtrous bodies: if there be a ghaſtlineſs upon the bodies of the moſt beautiful, when they are dead, what ghaſtlineſs will there be upon the bodies of all the wicked, when the ſecond death ſhall ſeize upon them! were their bodies never ſo

beautiful in themselves, yet their Features would quickly be altered by the horrible Passions of their Mind; the blackness and dread of the Soul would quickly appear in their Countenance; besides the impressions which the Fire of Hell will have upon them. The Soul will find nothing in the Body which will give it any delight or ease, or in the least contribute unto the asswagement of its anguish; it will return into the Body as into a Prison or Dungeon, where there is no pleasure to be found: and if the Body be black, how black will the Soul be, after so long aboad with foul Devils in the lower Region of darkness! And when such foul Souls, and such vile Bodies meet, What a meeting! What a greeting vvill there be! We may fancy a kind of language to be betvveen them at that day. The Soul to the Body, *Come out of thy hole thou filthy dunghil-flesh, for the pampering and pleasing of whom, I have lost my self for ever; who hast stoln away my time and thoughts, and heart from God and Christ, and heavenly things, to feed and cloath, and cherish thee, and make provision to satisfie thy base deceitful lusts; when I should have been making provision for thine and mine everlasting Happiness. Awake and come forth of the dust, thou bewitching dirty flesh, who didst lull me asleep so long in my pleasing Chains, until thou didst suddenly open thy Doors and thrust me out, where I was awakened in Torments before I was aware; now I must come into thy Doors again, that thou mayst share and taste the bitter issue of sinful Pleasures and Delights.* And, O hovv vvill the Body be affrighted, so soon as the Soul is entred! Never did the Soul taste so much of the Bodies delights, as the Body will then feel of the Souls anguish. The Body to the Soul; *And hast thou found me out, O my Enemy? Couldst not thou have let me alone*

alone to lye still at rest in this sweet sleep? Hast thou used me as a slave, and employed all my members as servants of iniquity and unrighteousness, and art thou now come to torment me? And is this the fruit of all the pleasures we have taken together? Shouldst not thou have been more wise, and provided better for thy self and me? O what Cries and Shrieks will the Tongue give forth, so soon as it hath recovered its use! O what fearful amazing Sights will there appear before the Eyes, so soon as they are opened, when they first peep out of the Grave, and Sinners see Heaven and Earth on fire about them, and Christ coming in flaming Fire, to take Vengeance upon them! O, how dreadful will the Shout, and the Voice of the Arch-Angel, and the Sound of the last Trumpet summoning them to Judgment, be unto the Ears! O, how will every Joynt and Member of the Bodies of the Wicked tremble when they are raised again at the last Day!

---

2. *The Second Antecedent to the Judgment of the Wicked, will be their meeting with Devils:* The Righteous will meet with Angels to welcom them out of their Graves; the Wicked will meet with Devils to entertain them at their Resurrection; and then they will not appear unto them like Angels of Light, as sometimes here they have done, but like foul Angels of Darkness, as they ever were since their first Fall; they will not then entertain the Wicked with pleasing Baits, and sweet alluring Temptations, and pretend to be their Friends, who consult their good and satisfaction, beyond God himself, the chief good of Mankind; as they did when their abode was

in the world before; but they will spit forth their venom, and malice, then, in their faces; possibly they may buffet their bodies, and lay painful stroaks upon them; surely they will terrifie their souls for those things which they have drawn them unto the commission of: O how will they mock, and deride their folly and madness for opening their ears to their whispers, for opening their hearts so freely, when they have knockt at the door, and enticed them unto Sin! then the damned will perceive that the Devils design was their ruine and misery, when the pretence and shew was consultation for their good and happiness; that he laboured to please and delight them, not out of love, but malice; that he might undo them, that he lulled them asleep, that they might not perceive their misery, till it was too late, that poison was in his sweetest baits; and that their softest pleasures were Satans silken cords, by which he was drawing them unto endless woe and bitterness; then they will perceive how the Prince of Darkness hath blinded their eyes; and deluded them, how the old Serpent hath beguiled them through his subtilty, and deceived them; how they have been gull'd of a Crown and Kingdom they had the proffers of, and were in a capacity to obtain; then they will perceive whose slaves they have been, whilest they were serving divers lusts, that the Devil was their Lord and Master, and led them captive at his will, and now they will meet with their Masters whom they had served, unto their terrour and amazement; how will they be affrighted at the apparition of so many Devils about them; When they shall throw into their thoughts such hideous apprehensions, and lash their spirits with horrible scourges,

when

when they ſhall ſeize upon their bodies, and tear them, and drag them to the Judgment Seat, and there is none to reſcue and deliver them.

3. *The third Antecedent to the judgment of the wicked, will be their meeting one with another*; as the Elect, ſo all the Reprobates will be gathered together into one company: O what an innumerable company of Rebels, and Traytors, and Villains, will then be got together! how fiercely and horribly will they look one upon another; and if they ſpeak, what languauge of Hell will there iſſue forth of their lips! they may meet with their old companions and fellow ſinners, but it will not be like ſuch as they now call meetings of good fellowſhip, when they get together in a Tavern and Ale-houſe, or ſome houſe of wickedneſs, to drink and ſing, and dance and ſin, and make merry in the pleaſing of their fleſh: they ſhall not then have Ale, and Wine, and Women, and Muſick, or any incentives to mirth and ſenſual pleaſures; the laſt meeting will be no merry meeting, but ſad and diſmal; the pleaſing affection which they formerly had to their friends will be changed, their love will be turned into hatred, and the joy they have found in them will be turned into grief and anger; O the angry countenances the wicked will have on that day: it is ſaid, the Nations ſhall be angry; O the angry ſpeeches! how will they rage and ſtorm at one another! eſpecially at thoſe who have drawn them into ſin, how will they curſe and ban one another! O the horrible noiſe that will be amongſt the damned crew when they are got together!

It

It may be from Words they fall to Blows, and tear one anothers Hair, and spurn at one anothers Bellies, and bite one anothers Flesh, and even claw out one anothers Eyes; we cannot conjecture so much of the misery of the Wicked, as will be on that Day.

---

4. *The Wicked that are alive on the Earth at the Second Appearance of Christ*, shall see the Righteous that are dead, arise out of their Graves with marvellous Beauty and Joy, and those which are alive wonderfully changed in the likeness and fashion of Christ, and all of them suddenly caught up togethe in the Clouds to meet the Lord in the Air: which Sight will be fearful and amazing to them, when they perceive themselves to be left behind. We read *Rev.* 11, 12, 13. when the two Witnesses, after they had lain dead for some time, had the Spirit of Life put into them, and they stood upon their Feet, and were called up, and ascended up into Heaven: It is said, their Enemies beheld them, and great fear fell upon them. So when all the Witnesses and Servants of the Lord have a Spirit of Life put into them, and stand upon their Feet, and be called up, and caught up into the Clouds to meet the Lord; their Enemies, and the Wicked on the Earth will behold them, and great fear will fall upon them. But O the fear and trouble which will be upon the Spirits of those unbeleving, Christless, Graceless, Sinners, whose abode shall at that Day be amongst the Believers, and some of them linked in the nearest Relations to them, when their believing Relations shall be caught away from them, and carried up into the

the air, with the reſt of the glorious Train of Saints, when themſelves ſhall remain below upon the earth: It is ſaid, that at the time of Chriſts coming, *Luke* 17. 34, 35, 36. *Two men ſhall be in one bed, the one ſhall be taken, the other left: two Women ſhall be grinding together, the one ſhall be taken, and the other left; two men ſhall be together in the Field, the one ſhall be taken, the other left.* Friends will be together at that day as at other times, not expecting Chriſts coming, and it may be leſs expecting it than before they did; ſome will be in the Fields together, ſome in Houſes together, ſome will be in Beds together, ſome will be in Churches together, it may be Miniſters preaching, and People hearing, as you are hearing me this day.

Suppoſe that the Heavens ſhould juſt now open, and you ſhould hear the ſound of the laſt Trumpet, and Jeſus Chriſt ſhould deſcend with a glorious train of Angels into the air, then all you that are believers, and have got an intereſt in Chriſt, would immediately be caught up in the clouds, to meet with the Lord: but all you that are impenitent and unbelievers would be left behind; and think what terror would fall upon you, to ſee us caught away from you; it may be ſome of you might come hanging about me and others, when you ſee us arrayed in ſhining garments, and ſuddenly changed into the glorious likeneſs of our Lord, and called by the Angels to go up to him; O take us up along with you! what, will you leave us behind? *Alas, what can I do for you then? I muſt ſay, I told you of this time and thing before; but you did not ſeriouſly regard it, ſo as to prepare; I called you often to repentance, and preached Jeſus Chriſt to you, and ſhewed you the way of Salvation; but you would not*

accept

accept of him, ye refused him, and lived in the neglect of your own salvation. I told you, if you did not forsake such and such sins, they would be your ruine, and yet you would not be perswaded to leave them; I forewarned you of the miseries which would come upon you at Christs coming, but you would not take warning. Fain would I have had you up all along with me, to meet my Lord, and if I could have been instrumental to convert and turn you unto him, my joy and crown would have been the greater. O how glad should I have been of your company in this Triumph! some did hearken and believe; some did awaken when they were called, and Repent, and Reform their lives; some were wise and did forethink, and make provision for this day, and now see how they shine, see the mirth and joy in their countenances, see the fruit of their tears, and self-denial, of their Faith and Love and holy walking: Now, now, we are going together to our Lord whom we have sought, served and trusted, for our happiness: and O that you would have hearkned, and been perswaded to have joyned your selves to our number that we might have gone together! O that you would have joyned your selves to our Lord, and have had fellowship with them who had fellowship with the Father, and his Son Jesus Christ, and broken off your fellowship with the unfruitful works of darkness, and workers of iniquity! but you would go on in the broad way because it was easie! the way to Heaven was too narrow, and difficult for you: if profession would have been enough, and external joyning your selves to God's people would have brought you to Heaven, this some of you could do with readiness sufficient; but when you must have a power as well as a form, and when you must mourn for sin, crucifie the flesh, mortifie the deeds of the body; deny your selves, take up the Cross, be so strict in your lives, make conscience of thoughts,

words

words and all your actions, this you could not away with: you could brook to be Religious sometimes by the by, and when you have nothing else to do, but to make it your business to be religious, you could not endure: you could put on a form, and outward vizard of Godliness on the Sabbath days; but to be religious on the week days, and every day, to be holy in all manner of Conversation, this was too much and a hard saying which ye could not bear: and if you did not like the terms of the Gospel, and would be the servants of the Devil, whilst you seemed to be the servants of Christ, and go on covertly in the way to Hell, whilst you seemed to be going in the way to Heaven, what can I do for you now? I thought you would have shined and gone with us, when you shined so much in profession; and is your Lamp now gone out, when the Bridegroom is come? alas! who can supply you now with Oyl? I have little enough for my self, and none to spare for you, and do you ask me for Oyl? Alas! if I had enough, I could not part with it, and put any into your vessels: Now, now it is too late, I came with Oyl often to sell from my Lord and Master, and you might have had it for nothing, you might have bought it without money and without price; but then you slighted and refused all proffers of Grace, which were made; you valued your lusts, which you must have parted withal for it, at a higher rate; you refused the Oyl altogether, or at least, took no more than would light your Lamps; you would not receive any into the vessels of your hearts: and do you think I can supply you with Oyl now? some of you had convictions once in the time of the Plague, when Death raged amongst you, and some good work was beginning then in you; and is it now worn off, and come to nothing, and dwingled into an empty profession? Alas! what shall I do for you now? you know I ventured my life for you, to preach to you, when the Arrows were flying so

thick

thick about you; I ventured my liberty for you, my health for you, and was often spent for you, and amongst you, that I might be instrumental to call and save you: but when the thunder of Judgment was a little over, and out of hearing, you quickly dropt asleep, and the voice of preaching could not enter into your ears and awaken you: Alas! why do you look upon me now with such ruful countenances, and stand with such trembling joynts, and speak so earnestly unto me, as if something might yet be done for you, and are loath to let me go from your company? Alas! what can I do for you now? should I stay and Preach unto you again, and call, and invite you to Jesus Christ, and open the treasures of the Gospel, and now you will open your Ears, and Hearts to receive? Alas! now the Mystery of God is finished, the Treasures of the Gospel are shut up and sealed, and the day of Grace is quite spent and gone, and cannot be recalled; could not you have opened before, when you know I knocked often, and hard, in my Masters Name for entertainment? I called, but you refused, I stretched out my hand, and lifted up my voice like a Trumpet; but you did not regard and follow the counsels which were given unto you; and now my Preaching work is done for ever, should I stay and pray with you, and for you, that God would pardon your sins, or defer your Judgment but a little while, if it were but for a week or a day, that you might prepare your accounts, and O how presently you will make your peace with God, how readily would you accept of Christ on any terms; do any thing, suffer any thing, deny self, take up Cross; O how diligent would you be in the service of God, and resist Satan, and take heed of sin! Alas poor souls! all these desires are too late: I have prayed with you, and for you, and you have had warning and time to prepare your accounts, and have been called to these

Duties

Duties before; but now the Oath is ſworn by him that liveth for ever and ever, that time ſhall be no longer; now the ear of God is ſhut, and no prayer can enter.

Now Chriſt is come down from the Mercy-Seat, from the right hand of the Father, where he made Interceſſion; and the Throne of Grace is now turned into a Judgment-Seat; now there remaineth no more ſacrifice for ſin, nothing but a fearful looking for of Judgment to devour the wicked. Alas! why do you hang about me with tears and weeping? What can I do for you now? can I carry you all up with me in my arms? would not the load be too great for me? and if all of us together could hand and help ſome of you into the Air with us, and bring you into the Preſence of our dear and glorious Redeemer; with what confidence could you ſtand before him? with what face could you look upon him, when you are ſo black and filthy, and have ſuch guilt upon your Conſciences? would not your looks betray you to be none of our numbers? Would not your black and trembling joynts ſpeak what you are? and would not Chriſt then frown you away from our company? and then we muſt of neceſſity let you fall from on high amongſt your fellow hypocrites and unbelievers. Could we carry you up with us, if you ſhould lay hold on us; would not the Angels ſnatch us out of your arms? or would not Devils tear you away from us, and could I reſcue any of you out of Satans hands, when he comes to ſeize upon his Own? Alas! what can I do for you at this time? I muſt away, and be gone, and bid you now adieu for ever; The Saints are all riſen, and have put on their glorious attire, and we are called for; It is your own faults that ye did not help to fill up this number: And when ſuch of us as belong to Chriſt ſhould be caught up in the Clouds; O how dreadful would it be for you, and all that ſhould be

found in the number of them that are left?

5. *The fifth and most dreadful Antecedent to the Judgment of the wicked, will be the sight of the Lord Jesus Christ himself:* Who will be revealed from Heaven, at that day in flaming fire, to take vengeance upon them, 2 *Thes.* 1. 7, 8. The sight of their Judge will affright them: *Rev.* 1. 7. *Behold he cometh with Clouds, and every eye shall see him, and they also that pierced him, and all kindreds of the Earth shall wail because of him. Even so, Amen.* Every eye shall see him, not only the righteous, but also the wicked; and they also that pierced him, that is, the *Jews* which crucified him, as he saith, *Mat.* 26. 64. *Hereafter shall ye see the Son of Man, sitting on the right hand of power, and coming in the Clouds of Heaven.* O how fearful will the sight of Jesus Christ be to *Judas* that betrayed him, unto the Officers that took him, unto the base Servant that smote him with the palm of his hand, unto the People that mocked and spit upon him, unto the *Pharisees* that accused him, unto *Pilate* that scourged and condemned him, unto *Herod* that scorn'd him, unto the souldiers that mocked and crucified him; unto the Priests that stirred up the people and *Pilate* against him, and in the midst of his Agony and anguish railed on him! though they did not see him come down from the Cross, yet when they see him come down from Heaven they will believe that he was the *Messias*, and O how will this sight terrifie them! then they will smite their breasts indeed, and be filled with horror, when they perceive that the same Jesus was the Son of God, and is now the Judge

Judge of the World, and is come to call them before his Bar, who then did ſtand before theirs; the High Prieſt that rent his cloaths, when Chriſt called himſelf the Son of God, will be ready to rend himſelf in pieces for not acknowledging it; and with what face will *Judas* look his Maſter in the face, when he ſees him come in ſuch glory! and if ſome Souldiers that kept Chriſts Sepulchre did ſo ſhake, and become like dead men at Chriſts Reſurrection, when they ſaw the Angel, whoſe countenance was like Lightning, and Rayment white as ſnow, come and roll away the ſtone from before the door thereof, *Mat.* 28. 2, 3, 4. O how will they all that had a hand in his death, quake and tremble, when they ſee the Lord Jeſus Chriſt himſelf come with ſuch Power and Glory, and all the Holy Angels with him, to call them to Judgment! Further it is ſaid, that all the Kindreds of the Earth ſhall wail becauſe of him. So *Mat.* 24. 30. *All the tribes of the Earth ſhall mourn, when they ſee the Son of man coming in the Clouds of Heaven*; this we are to underſtand of the wicked Kindreds and Tribes of the Earth: the ſight of Chriſt will be matter of the greateſt joy unto his Diſciples, but of the greateſt ſorrow unto the wicked World; the mourning of the wicked, ſee how it is ſet forth, *Rev.* 6. 15, 16, 17. *And the Kings of the Earth, and the great men, and the rich men, and the chief Captains, and the Mighty Men, and every Bondman, and every Free-Man, hid themſelves in the Dens, and in the Rocks, and in the Mountains. And ſaid to the Rocks, and to the Mountains fall on us, and hide us from the face of him that ſitteth upon the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who ſhall be able to ſtand?*

Then

Then profane and wicked Kings, who would not submit unto the Government of Christ, but break his bands asunder, and cast away his cords from them, shall see this King of Kings, and Lord of Lords, come down from Heaven to Judge them; and O! with what fear would they then run and hide themselves in Dens, or under some great Rocks and Mountains, if they could, from the face of him who will then sit upon the Throne of Judgement! and with what trembling will they stand amongst the meanest of their subjects, divested of all their power and dignity! then the nobles and great men of the Earth, who having been lifted up above the ordinary degree of men, have lifted up their hearts also with pride and haughtiness beyond measure, and let loose the reins unto licentiousness, and wallowed in filthy delights and pleasures, shall see the Son of Man coming in the Clouds; and O how will their proud hearts then be brought down, and their haughtiness laid low, and their sweet sinful delights be turned into bitter Gall and Wormwood; then they will cry to the Rocks to cover them, and the Mountains to hide them, if they can find any such place to receive them in this terrible day. Then the chief Captains, and Mighty Men, who imployed their force and strength under the Banner of the Devil, and indeavoured to promote the Interest of his Kingdom in the World, and rebelled against the Lord of Hosts; shall see the Heavens opened, and this mighty Captain come down with the Armies of Heaven attending upon him in white, to execute vengeance upon them; and then their courage will fail them, and the Wrath of the Lamb will make them tremble, and they would creep

creep into a Rock, or any hole to hide them; then the rich men who have placed their hearts and confidence in their Riches, especially those who have heaped up Riches by unjust and unrighteous practice, shall see the Son of man coming against them, and weep and howl for the miseries which are coming upon them, and their Riches will be so far from profiting them in the day of Wrath, that they will be Witnesses to accuse them, and aggravate their Condemnation; then every Bond-man and every Free-man, that are slaves to the Devil and their own lusts, shall see the Son of Man coming to judge them, and be in the number of the Mourners, crying to the Mountains to fall on them. Then there will be distress upon all Nations, and great perplexity, Sea and Waves roaring, and mens hearts failing them for fear, when they are looking up into the Clouds, and see the Son of Man is come down, and the Throne is prepared for Judgment. The Heathen Nations will mourn to see him, especially the wicked who have had the name of Christians upon them, and have sate under the light of the Gospel; O how will their faces be filled with shame and confusion, and their hearts with terrour and astonishment, when they behold the face of the Lord Jesus Christ shining with such beauty and glory, but looking on them with anger and disdain! *And is this glorious King, that Jesus Christ whom we heard so much spoken of when we lived upon the Earth? Was he indeed so great whose commands we disobeyed, whose threatnings we slighted, whose grace we abused, and whose wrath we disregarded? Was it so excellent a person, who was described and set forth to us by Ministers in such superlative expressions, all which he exceeds?*

and

and yet could we see no form, nor comeliness in him nothing for which we should desire him? Was this the Saviour that was preached to us, and proffered to us? That the Jesus Christ that we were pressed so frequently and so earnestly to get an interest in, with so many powerful arguments, and yet could not be moved or perswaded; Was it this Person that did call us, and stretch forth his hand all the day long to us, that did woe us, and intreat us by his Messengers, to accept of pardon, and grace, and salvation, and knock at the door of our hearts again and again, by his Word and Spirit for entertainment? And did we shut our ear and our heart against him, and refuse all his gracious tenders which were made unto us? What, did we hearken to the Devil when he tempted us to sin, that he might destroy us; and not hearken to Christ, who would have perswaded us to faith and obedience, that he might save us? Could we harbour base lusts, which were like so many vipers in our bosoms, and give no entertainment to Jesus Christ, who would have brought riches and glory with him? O what fools and mad men and women have we been! How have our cursed hearts deceived us, and the Devil deluded us! How have we been bewitched, to prefer the vanities of this World, and the satisfaction of the desires of our flesh before an interest in such a Saviour! Wo! wo! wo be unto us, for now the great day of the Lord is come, and who is able to stand? This is the fifth Antecedent to the judgment of the wicked, they shall see the Lord Jesus coming in the Clouds, and be summoned to the Bar, and placed at his left hand; of which before.

---

6. The sixth Antecedent will be their seeing the Judge-

Judgment, and hearing the Sentence of the Righteous, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the World.* And O how will they grind and gnaſh their teeth, and their hearts be ready even to burſt with envy and indignation, to ſee thoſe poor mean Chriſtians, whom ſome of them have ſeparated from their Company, and accounted as the off-ſcouring of the earth, and not worthy to fit with the dogs of their flock, exalted to ſuch dignity, ſhining in ſuch glory, and adjudged to ſuch happineſs, when themſelves are lookt upon with ſuch contempt, and ſtand waiting for the Judgment, and final Doom to Torments and eternal miſery. Theſe are the Antecedents of the Judgment of the Wicked.

CHAP. VIII

COncerning the Judgment of the Wicked it ſelf, I ſhall here ſpeak of

1. *The Judge.*
2. *The Aſſeſſors.*
3. *The Malefactors.*
4. *The Crime.*
5. *The Accuſers and Witneſſes.*
6. *The Conviction.*
7. *The Sentence.*

1. *The Judge of the Wicked,* as of the Righteous, *will be the Lord Jeſus Chriſt.* It is ſaid, *Rom.* 3. 6. *God ſhall Judge the World;* but it will be God in Chriſt and God by Chriſt, *Acts* 17. 31. *God was in Chriſt reconciling the World,* of the Elect unto

unto *himself*, 2 *Cor.* 5. 19. and God in Christ wi
judge and condemn the World of the Reprobate
*The Father hath committed all Judgment unto t
Son*, John 5. 22. *And he hath given him authori
to execute Judgment, because he is the Son of ma
v.* 27. The same Jesus whom the Wicked woul
not submit unto, and take for their King to rul
over them, they must submit unto and have fo
their Judge to examine and condemn them
The properties of this Judge are worthy here
your observation.

1. Christ will be a most *glorious* Judge: Ne
ver was there such a Judge seen on the Earth:
will be the greatest judgment; there will be a ge
neral Assize of the whole World; and Christ wi
be the greatest Judge; the greatest for dignit
and glory that ever eye did behold. Christ w
be most glorious, in regard of his Person; he w
appear to be the Prince and Lord of Glory, a
be admired, not only by the Saints, but also b
the wicked, amongst whom, before they saw him
he was despised. The *Despisers* shall *behold* th
lustre of their Judge, *and wonder, and perish*,
it is said in another case, *Acts* 13. 41. Christ wi
be most glorious in regard of his retinue; all th
Holy Angels, those glorious Spirits who are
about the Throne of God, shall attend upon him
Mat. 25. 31. *When the Son of Man cometh in hi
glory, and all his holy Angels with him*: yea, all the
holy Saints also shall attend upon him in the Judge
ment of the Wicked, *Jude* 14. 15. *Behold the Lord
will come with ten thousand of his Saints, to execu
judgment upon all the ungodly*, &c. Yea, he will com
with all his Saints, 1 *Thess.* 3. 13. The whole inn
merable company of Saints shall attend upon Chri

in white ſhining Garments, with Bodies like unto Chriſt, more beautiful and glorious than the moſt ſplendid Attire can make them; and Chriſt then will be admired in all the Saints and Believers, by the Wicked which ſhall behold them: And Chriſt will ſit upon the Throne of his Glory, *Mat.* 25. 31. *I ſaw a great white Throne, and him that ſat on it, from whoſe Face the Earth and the Heavens fled away*, Rev. 20. 21. We read of a glorious Throne which *Solomon* made, 1 *Kings* 10. 18, 19, 20. But the Throne and Tribunal Seat of Chriſt will be far more glorious than *Solomon*'s, or any Monarchs that ever lived upon the face of the Earth.

2. Chriſt will be a moſt *powerful* Judge: He will have power to raiſe all the Wicked out of their Graves unto life again; which requires as much power to effect, as the giving them their Being and Life at the firſt; he will have power to bring all the Wicked to his foot, to keep them in awe, that they ſhall not ſtir, nor lift up the hand in the leaſt, in a way of Rebellion, which is more than the moſt potent Prince that ever lived could do: He will have power to execute vengeance upon all the wicked together, and inflict an infinite puniſhment upon them; and he will put forth no leſs power in the deſtruction of the Wicked at the laſt Day, than was put forth in the firſt Creation of the World: herein he will *make his Power known*, Rom. 9. 22. When the wicked *ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his Power*, 2 Theſſ. 1. 9.

3. Chriſt will be a moſt *knowing* Judge: He will know all the Perſons of the Wicked; not one ſhall ſcape his Eye; he will not know them in any

way of nearness, and familiar acquainting himself with them; but he will know them in a way of perfect cognizance of their Persons; he knew them when they lived and rebelled against his Laws; and he will know them again when they are raised; he will not only have a general knowledge of them, but he will know them particularly; none of the ancient Rebels shall be able to hide themselves, either under Rocks and Mountains, or in the croud and throng of the Wicked which shall be gathered together before him on that day: Christ will find out all his Enemies, and he will know all their Crimes; he will read them all written in the Book of Gods Remembrance and the Book of their own Consciences being then opened, will present all their sins to his view; the Eye of the Judge will be a piercing and seeing Eye, which cannot be blinded, and therefore there will be no mistake and error in the Judgment, through ignorance or false information, as there may be in the Courts of Judicature upon the Earth.

4. Christ will be a most *Holy* Judge: He will be without any the least stain of sin; he was so when he dived amongst sinners on Earth, and surely he will be so when he descendeth from the Holy of Holies in Heaven: Some earthly Judges are guilty in the same kind with the Malefactors who are brought before them; so that whilst they judge others, they condemn themselves: But there will not be the least mote of sin in the eye of Christ, not any tincture of defilement; and therefore as it will be impossible to blind him because of his knowledge, so it will be impossible to bribe or corrupt him in Judgment, because of his Ho-

ness.

ness. And by consequence,

5. Christ will be a most *impartial and strict* Judge: He will be most impartial in regard of the Persons whom he will judge; the high degree and quality of Men upon the Earth, will be of no account with him; the Rich will be no more regarded than the Poor, nor the highest Princes more than the meanest of their Subjects: Death levels all Men, and puts a conclusion unto all earthly Dignities; and in the Resurrection all will stand upon even ground: Now some Lords and great Men may murder, and oppress, and break Laws, and through favour, escape punishment; which Crimes, if meaner Persons had been found guilty of, would have cost them their lives: But Christ will have no more favour for a Lord or a Knight, or a Gentleman, no nor for a King, or a Queen, or the greatest Lady, than for the most contemptible Beggar; he will not accept of the Persons of any, and connive at the sins of some, which those that should reprove them now can wink at, as if they were no Faults, because the faults of such Persons are as high, whose favour they desire, and from whom they might receive damage, and disasteem, should they be plain and faithful; but Christ he will neither need the favour, nor fear the anger of any; and he will not court and flatter any because of their Nobility and Greatness, but impartially judge the highest and greatest, by the same Rule as he will do the lowest and meanest; and Christ will be a most strict Judge in regard of Crimes; he will bring forth all the sins of the Wicked to light; not one sin which they have committed from the day of their birth to the hour of their dissolution, but shall be had in remem-

brance, and be brought unto publick view, wh
the Lord shall enter into Judgment with the
godly World: Some of the Wicked do now
more secretly; they have sweet morsels rolling
der their tongues, which are not perceived; th
have their *Dalilahs* in Corners, who are not know
they shroud themselves under the shadow of
wings of the night, that they might conceal so
of their wicked lewd practices, which, should th
be found out in, would fill their cheeks with sha
and blushing: But Christ will call them in the l
day to a strict account, and bring to light *the hid*
things of darkness, 1 Cor. 4. 5. And O the contem
and confusion which they will be covered wi
when all their shameful and abominable sins sh
be made manifest!

6. Christ will be a most *righteous* Judge: He w
judge the Wicked in righteousness; some
them will be found to have been unrighteous
their Judgment; and others unrighteous in the
dealing, and all of them unrighteous in their sta
but Christ will judge them all in righteousness;
will judge them according to their Works:
he will be righteous in not inflicting upon them
greater Punishment than their sins have deserve
he will not punish lesser sinners with more stripe
and greater sinners with fewer stripes; so neith
will he be unrighteous, inflicting upon them
lesser Punishment than their sins have deserved
but will proportion their Punishment to the O
fence, *Rev.* 18. 7. *How much she hath glorified h*
self, and lived deliciously, so much torment and so
row give her. Christ will be exactly righteous
his judgment, severely Righteous, without the l
mixture of Mercy; the wicked shall have fro

him the *ſummum jus*, and that *ſine ulla injuria*; they ſhall have the higheſt right and juſtice, without the leaſt injury: God's Juſtice requires ſatisfaction for their ſins, and Chriſt will ſatisfie the demands of juſtice to the full upon the ungodly, by diſtribution of ſuch puniſhments as are the juſt deſert of their ſins; Chriſt will even all ſcores at that day between God and Sinners, at leaſt he will begin to take the payment of that Debt from them which they owe for ſin, which they will be paying unto all eternity. Chriſt will come with the Ballances and Sword of Juſtice in his Hand, he will come to take juſt vengeance upon diſobedient Sinners.

7. Chriſt will be a moſt *furious* Judge: He will be moſt gracious towards the Righteous, but moſt furious againſt the wicked. *He will come in flaming fire to take vengeance upon them*, 2 Theſ. 1. 8. He will come in *flames of love* towards his people, but in *flames of anger* againſt his Enemies; a Fire ſhall devour before him, and it will be very tempeſtuous round about him, ſee *Iſa.* 66. 5. *Behold the Lord will come with Fire, and with his Chariots, as with a Whirlwind, to render his anger with Fury, his rebukes with flames of Fire.* We read of ſuch wrath in that day in the Lamb, as maketh the Kings and great men of the Earth to tremble, and call to Mountains and Rocks to fall on them and hide them from it, *Rev.* 6. 15, 16, 17. Never was there greater love, and more tender bowels of compaſſion and pity, than is to be found now in the Lord Jeſus Chriſt, towards all them that apply themſelves unto him under a ſenſe of ſin for ſalvation true in this World; and never was there greater Wrath and revengeful Fury, than will be found

in the same Lord Jesus Christ, when Sinners shall come before him to be judged at the last Day. He will be very furious, ten thousand times beyond a Bear when she is bereaved of her Whelps or a Lyon, when she is hunger-starved: How fiercely will Christ look upon the wicked! What scorn and contempt of them will they see in his face! What dreadful frowns in his brow! What fierce anger will there sparkle from his Eye, in his looking upon them, as if he would look them dead or look them into Hell, before he hath pronounced the sentence! How fiercely will he speak unto them! There will be terror in his look and there will be terror in his voice; He will speak to them in his wrath and vex them in his hot displeasure. His anger then will break forth into a flame; he will appear to be jealous and very furious, when he cometh to execute vengeance on his Adversaries, and punish his Enemies for their sins.

8. Christ will be an *inexorable* Judge. None are now more easie to be intreated as a Saviour; whosoever comes unto him may be welcome to him, he hath promised in no wise to cast out such, John 6. 37. The most rebellious sinners may find entertainment with Jesus Christ now, and prevail with him to procure Pardon, and Peace, and Salvation upon their repentance of their sins: But when he shall come down from Heaven to judge the World, he will be inexorable: No Prayers or Entreaties, no Tears or Arguments will in the least move him to take any pity on such as shall then be found in their sins. When the Wicked at the day of judgment shall have their eyes opened to behold the Lord Jesus Christ in his Glory and Majesty, in such excel-

cy and ſhining beauty; then one ſmile of his countenance will be really accounted of more worth than the whole World, and to be made like to ſuch a Perſon, and to dwell for ever in his love and joy, they will then clearly ſee to be unconceivably beyond all the enjoyment of the Creatures in their fulleſt delights; and to be thruſt out of his preſence, they will account their chiefeſt miſery; then they will have other apprehenſions of Hells Torments, when they are juſt ready to be caſt into the burning Lake; when they are awakened in the morning of the Reſurrection, and are brought to Chriſt's Bar, and they perceive how near they are to execution, and great diſtreſs will be upon them, when they look about them, and all refuge fails, and they ſee no way for them to eſcape: If now with their cries and ſupplications they might prevail with the Judge for ſome commiſeration, if they had but the leaſt hopes of moving his Bowels, and pacifying his anger, and obtaining the favour of admiſſion into the Inheritance of the Saints: O hovv would they all fall down upon their knees before him with the lovveſt ſubmiſſion and reverence! hovv would they cry and weep, intreat and beſeech! hovv would they kiſs his feet, waſh them with their tears, and wipe them with their hairs! how earneſt and importunate would they be vvith him for a Pardon, if importunity would prevail? If there were but one promiſe left in the whole Book of God for them, which might poſſibly bring unto them ſome relief; how greedily vvould they all catch at it, and humbly woe the Lord for mercy! No, no, the Judge will be then inexorable: They may cry, but it will be to no purpoſe; he vvill ſhut his ears againſt

their Prayers, and hide his eyes from their misery; they had Promises enough whilst they lived, but they did not regard them, they did not believe and apply them; and now nothing but threatnings belong to them, and remain for them: Christ often cryed to them by his Ministers, and moved them by his Spirit to open the Door of their Hearts, and give him room and entertainment, but they shut their Ears and Hearts against him; and now Christ will shut his Ears, and the Door of Mercy and Heaven against them. He will be inexorable. Thus concerning the Judge of the Wicked.

---

2. *The Assessors, or those which shall sit with Christ in the Judgment of the Wicked, will be the Righteous.* This Promise the Lord makes particularly and especially to the twelve Apostles, *Mat.* 19. 28. *Verily I say unto you, that ye which have followed me* (that have denyed your selves, and parted with all, and taken up your Cross and followed me) *in the regeneration,* (or restitution of all things, when the day of Resurrection doth come) *and the Son of Man shall sit on the Throne of his Glory,* (when I shall sit upon my Judgment-seat, and gather all Nations before my Bar, to receive their Doom) *Ye shall sit on twelve Thrones, judging the twelve Tribes of Israel*; and though the Apostles of Christ will be especially honoured, and exalted in the day of Judgment, and have seats or degrees of Dignity above others, yet this honour also shall all the Saints have, to sit with Christ in Judgment, 1 *Cor.* 6. 2. *Do ye not know that the Saints shall Judge the World?* They judge and condemn the sins of the wicked World now, by their holy con-

converſation; and they will judge and condemn the perſons of the wicked at the laſt day, by their approbation of Chriſt's Judgment. The Crimes of the Wicked will be ſcan'd before the Righteous; their ſecret ſins will be ript up and made manifeſt unto them: They will not only be brought in as Accuſers and Witneſſes againſt ſome of the wicked, of which I ſhall ſpeak by and by; but alſo they will joyn with Chriſt in the examination of all the wicked; and they will alſo approve of *Chriſts* juſtice and Righteouſneſs in the condemning of ſinners for their ſins; and when Chriſt doth pronounce the Sentence of Condemnation upon them, *Depart from me ye curſed into everlaſting fire prepared for the Devil and his Angels*, they will joyn with him and approve of this ſentence; it may be they will with one voice ſay, *Even ſo, Amen*; or with a loud ſhout accompany Chriſt's Words, ſaying, *Depart ye curſed into everlaſting Fire.* A ſtrange turn and change of things will there be at that day: *Felix*, who ſate on the Judgment-ſeat, when *Paul* was at the Bar, will ſtand at the Bar when *Paul* ſhall ſit amongſt the Judges. The Lord will bring down the mighty from their Seats, and all wicked Princes and Judges of the Earth ſhall be diſ-throned, when the Righteous, though of a low degree, ſhall be exalted to ſit as Judges upon them.

---

3. *The Malefactors which ſhall be judged, will be,*

1. *Devils*, 2 Pet. 2. 4. The Angels which fell, are ſaid to be *Delivered into chains of darkneſs, and to be reſerved unto Judgment*; they are puniſhed in part

now, but their Punishment is not yet compleat: When Christ came the first time in the flesh, and began to dislodge the Devils from their habitation in those Persons whom they had got the possession of, they were afraid that he would have compleated their torment presently; and therefore they cry out, *Art thou come hither to torment us before the time?* Mat. 8. 29. And *let us alone, art thou come to destroy us?* Mar. 2. 24. But when Christ comes the second time in his glory, then he will judge and condemn the wicked Angels, and the Saints shall joyn with him herein, 1 *Cor.* 6. 3. *Know ye not that ye shall judge Angels?* Then the measure of their sin will be compleated, and the time of their torment will be come, and their punishment shall be compleated too; the way and manner of their Judgment is not spoken of in Scripture, and therefore I shall not speak of it; but that they shall be judged to everlasting Fire, is evident from the sentence pronounced on wicked Men, in which it is said, that *everlasting fire is prepared for the Devil and his Angels.*

2. *All wicked Men and Women*, that ever lived, or shall live on the Earth, from the beginning of the Creation, unto the dissolution of the World, that have no interest in Jesus Christ, will be the Malefactors, which shall be judged by Christ at the last Day; this day is called the *Day of Judgment and Perdition of the ungodly*, 2 Pet. 3. 7. And the unjust are said to be *reserved unto the Day of Judgment to be punished*, Chap. 2. v. 9. And the Apostle *Paul* tells us, that *the Lord Jesus shall be revealed from Heaven in flaming Fire, taking vengeance on them that know not God, and obey not the Gospel*, 2 Thes. 1. 7, 8.

1. By

1. By them which know not God, we may underſtand the Heathen and the Gentile Nations, this being the Character given of them, 1 *Theſſ.* 4. 5. *Not in luſts of concupiſcence, as the Gentiles which know not God.* And the *Epheſians*, whilſt Heathens, before the Goſpel came amongſt them, were *ſtrangers to the Covenant of promiſe, having no hope, and without God in the world*, Epheſ. 2. 12. All the Heathen Nations ſhall be judged by Chriſt; but I ſhall not ſpeak of their judgment, in which we are not ſo much concerned.

2. By them which obey not the Goſpel, we are to underſtand all thoſe Nations upon whom the Light of the Goſpel hath ſhin'd, and unto whom the ſound of the Goſpel hath come; but yet have not yielded obedience thereunto, ſo as heartily to accept of Chriſt for their Saviour upon his own terms; all Chriſtleſs, graceleſs Perſons, who have heard of Chriſt, and enjoyed the means of Grace, will be the chief Malefactors in the Day of Judgment. I might here give a Catalogue of the ſinners which ſhall be judged, take one in 1 *Cor.* 6. 9, 10. *The Unrighteous, Fornicators, Idolaters, Adulterers, Effeminate, abuſers of themſelves with Mankind, Thieves, Covetous, Drunkards, Revilers, Extortioners, and all other unjuſtified, unſanctified Sinners:* But more of this when I come to ſpeak of the conviction of the Wicked.

---

4. *The Crime for which the Wicked ſhall be judged and condemned by Chriſt, will be Sin.*

1. *Sin againſt the Law*, and that, 1. For ſins of *Omiſſion*, Mat. 25. 42. *I was an hungred, and ye gave*

gave me no meat; I was thirsty, and ye gave me no drink, &c. 2. For sins of *Commission*, and that 1. For sins of *thought and heart*, 1 Cor. 4, 5. *When the Lord comes, he will make manifest the counsels of the heart*, he will condemn men for their wicked thoughts and contrivements, for their sinful lusts, and desires, and delights. 2. For sins of *word*, Mat. 12. 36, 37. *But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of Judgment: For by thy words thou shalt be justified, and by thy words thou shalt be condemned.* If for idle words men shall be judged, much more for taking *Gods* Name in vain, for hideous Oaths and Blasphemies; if for unprofitable speeches, much more for corrupt communications, for lying, slanderous, bitter, reviling speeches. 3. Christ will judge the wicked for their sins of *deeds*, Rom. 2. 6. *He will render to every one according to their deeds.* And *v.* 8, 9. *To them that obey unrighteousness, indignation, and wrath, tribulation, and anguish upon every Soul of Man that doth evil, of the Jew first, and also of the Gentile.*

2. *The sins against the Gospel*, will be the chief condemning Crimes of the wicked. No sins against the Law will be found so heinous, but if sinners be found after the commission of them to have obeyed the Gospel, to have repented, and believed, and yielded the fruits of new obedience; they will have a pardon and absolution on that day; but final disobedience to the Gospel will be unpardonable: final impenitency, and unbelief in those which have been called to repent, and to close with Jesus Christ, will certainly bring men under the sentence of condemnation. I might here give a more particular Catalogue of the sins which the wicked shall be judged

judged for by Christ, but something more of them under their conviction by Christ.

5. *The accusers of, and witnesses against the wicked*, being the same, I shall joyn them together, and they will be, 1. *God.* 2. *Men.* 3. *Devils.* 4. *Themselves.*

1. *God will be an accuser of, and witness against the wicked*, at the day of judgment.

1. God's *Justice*, to speak after the manner of men, seeing this judgment is set forth in such a manner, for our better apprehending of it, because we are not able to conceive in this state the way exactly of God's proceeding against sinners in judgment on that day, will arraign the wicked before the judgment Seat of Christ, and draw up as it were a Bill of Indictment against them. *Whereas these men and women, who lived in such and such places and times, though they were my Creatures and Subjects: were made by me and for me, and I gave them my holy, and righteous, and good Law, to be the guide and rule of their life and actions; yet having no fear of me before their eyes; they did shake off my yoke, and break my Laws, they did cast my Commandements behind their back, and lived in a course of rebellion and disobedience against me; committing such and such sins: And when I sent my Son into the World to die for sinners, who gave me sufficient satisfaction; and I made him known, and the way of salvation by him, and proffered him unto them, and entreated them by my Embassadors to be reconciled; but they shut their ear, and hardened their hearts, and refused my Son, trampled upon his blood; grieved my Spirit, and neglected the Salvation of their own souls; therefore I now require satisfaction from themselves, and that a condign punishment be inflicted upon them for their disobedience.*

2. Gods

2. Gods *goodness*, and *bounty*, and *patience* will accuse them, when they are thus arraigned and indicted by his justice, which will aggravate their sins: *I nourished and brought up these creatures like Children; and yet they rebelled against me; I spared them as a man spareth his Son which serveth him, and yet they had no regard of me; I delivered them in six troubles, and in seven; recovered them often from a sick Bed; and brought them back from the Grave, when they were ready to go down into the Pit; and yet they knew not that I healed them, and were so much the more disobedient unto me: I loaded them with mercies, and yet they loaded me with iniquities; I would have led them to repentance by my patience and goodness, but they were the more impenitent and hard-hearted, and resolved to do evil: I stretched forth my hand all the day long to these disobedient and gain-saying Creatures, and would have received them, had they returned into the arms of my mercy, but nothing would win and perswade them to leave their sins, and come unto me: and now my patience is spent, and long-suffering is at an end, and bowels shut up against them for ever: and let them now smart for all their abuses, affronts and contempts, which they have offered to me.*

3. Gods *Omniscience* will be a witness against the wicked at the day of Judgment: their sins have been all committed under the view of Gods all-seeing eye: and they have been noted down upon the Book of his Remembrance; and God will witness against them: *I saw these wretched sinners when they were born, and traced all their steps; I compassed their path, and their lying down, and was acquainted with all their ways; I did beset them behind and before, and mine eye was continually upon them; I perceived the first sprout-*

sproutings and buddings of sin in their tender years; I took notice of their disobedience to their Parents, when they were young; of their lies, and pride, and vanity, of their idleness and sloth, and mis-spending their precious time; I was an eye-witness to all their sins, from their youth to their dying hour; I beheld them when no eye besides was upon them; I saw their privy lewdness, and all their deeds of darkness, which they committed in dark corners; when I kept silence and did not speak, I was not blind so as not to see; and although I did not smite, I did note: and what one of them all have the confidence to deny any one of their sins which I have been a witness unto? The first accuser and witness against the wicked will be God himself.

2. *Men will accuse and witness against the wicked* at the day of Judgment, and that both the *Godly* and the *Ungodly*.

1. The *Godly*, and that both *Godly-Ministers*, and *Godly-Friends*.

1. *Godly Ministers*, will be the accusers and witnesses against the wicked. Ministers must give an account then to their Lord of the souls which he committed to their charge, *Heb.* 13. 17. And in some of their flock they will rejoyce, because their testimony concerning Jesus Christ was believed; because the Gospel which they preached amongst them was obeyed; because the Word was received as the Word of God; they will rejoyce in them which have been effectually wrought upon by their Ministry; in those which they have been instrumental to regenerate, and espouse unto Jesus Christ; to perswade to leave their sins, and submit themselves unto the Yoke and Scepter of the Lord; such will be the Joy and Crown of rejoycing to their Ministers on

that

that day, of whom with unspeakable Comfort they will say to their Lord, *Behold the Children which thou hast given us, Thine they were and are, and thou didst give them unto us; and they have believed and kept thy Word; and now as they have shared in thy Grace, let them and us share in and participate of thy Glory.* But alas! what a sad account will they have to give of others of their Flock, who have not believed and yielded obedience to the Gospel which they have preached; it will be sad for them when they must bring in heavy accusations against them. *Lord thou didst send us upon thy Embassage unto them; but they regarded neither Messenger nor Message; we preached often in thy Name, but either they would not hear when they might, or they would not believe and yield obedience when they heard: we oft told them of their sins, and foretold them of their danger if they did not repent and reform; but they would not receive conviction, nor be perswaded to repentance and reformation, if we speak of sin more generally, they did not look upon themselves as concerned, and made no Application, except it were to others; if we came more home and close, they shrouded their sins as close as they could under the Vail of some thin excuses; they shut their eyes and would not see; and if the beams of light did break in upon them, and in a start they opened their eyes a little; they were either offended that we should disturb them in their sleep, or they quickly shut their eyes again, and dropt asleep faster than before, and soon wore off the convictions and troubles of mind which sometimes they have had under the light and alarm of thy Word. We often shewed them their face in the glass, but they have gone away and forgotten what manner of Men and Women they were; we have told them of the works of the flesh, which would certainly exclude them the Kingdom of Heaven,* Gal. 5. 19, 20, 21.

That

That no unrighteous Person, nor unclean Person, nor Drunkard, nor covetous Person, nor Reviler, nor Extortioner could be Saved without Repentance and Sanctification; 1 Cor. 6. 9, 10, 11. And yet they would not leave their sins, they would be unjust and unclean still; they would be covetous and revilers still; they would wallow still in their filthiness, and hold fast their sin, whatever we could speak against it. We Preached unto them of the day of Judgment, and foretold them out of the Word, of these very things which are now come to pass; but they did not believe it, nor consider it, nor take any care to prepare for this day; they thrust the thoughts of judgment out of their mind, and put the evil day far from them. We preached unto them the Gospel, opened the rich treasures thereof before them, made known the exceeding great and precious promises of the Covenant of grace; the ineſtimable priviledges and unspeakable benefits, which belong to those that belong to Christ; and proffered all unto them in thy name if they would accept of them, and yield obedience unto thee; but all these things were slighted and undervalued by them. We called and cryed, we beseeched and entreated them that they would be reconciled unto God; but they would not give ear unto us. We held thee forth, Lord, to them, and studied to set thee forth in the best words we could think of; told them of thy beauty and love, and desirableness above all persons and things in the World; told them of their need, and that they were undone without thee; tendered to them thy blood, and the purchase thereof, pardon and peace, and happiness for ever; but they were like the deaf Adder which will not hear, they were like Rocks unmoved, they refused thee and thy treasures, trampled upon thy blood, and put both us and thee to shame by their refusal; we invited them unto the Marriage feast, but they would not come; all excused themselves with one consent; one had bought a Farm,

and

and he must see it; another was engaged in a great Trade, and he must follow it; another had married a Wife, and he could not, and none of them would come and taste of thy Banquet; the cares of the World, the deceitfulness of riches, the pleasures of this life, and the lusts of other things, did so over-charge their thoughts and hearts, that the Gospel and rich provisions there lay by disregarded.

Such will be the accusations of some Ministers; such witness must they give at the last day against those of their Flock, who shall be found in the number of the wicked and disobedient to the Gospel; then their Sermons, now forgotten, will be remembred, and be so many evidences against them; O that our People would remember them now! O that they would now consider, and believe, and turn, and live, and avoid the accusations and witness, which otherwise we must be forced to give in then against them.

2. The *godly Friends* of the wicked will be their accusers, and witness against them; some of them are linked in near Relations to the Godly, who now are endeavouring to be instrumental for their Salvation; but if they do not prevail, they will hereafter be their accusers and witnesses for their condemnation.

1. The believing Husband will then accuse and witness against his unbelieving Wife. *Lord, she lay in my bosom, and was beloved of me as my self; I cherished her, and was as tender of her as my own flesh, according to thy command; but all my love and kindness to her could not win her heart for thee: I told her often of thy beauty, and thy love which was a thousand-fold beyond what I or any man alive could possibly express; but she was*

stupid

ſtupid and unbelieving, and wholly diſregarded both thy Perſon and thy Love; I covered her faults with love, as much as I could, from others; and uſed many entreaties and ſtrong perſwaſions to draw her to amendment; telling her the danger and deſtructive iſſue of a ſinful courſe, but ſhe would not hearken to amend; her heart was ſet upon ſin and vanity, ſhe was proud and fooliſh, ſhe was wanton and froward, and would not be reclaimed: ſhe did ſee my grief and ſorrow for ſin, ſhe was a witneſs to my tears and mournful complaints; and yet ſhe could bear up under greater guilt without any ſenſe: ſhe did ſee me often retire into my cloſet, and knew that I ſpent time daily between me and thee alone; and yet, though her need was as great, ſhe would not be perſwaded to an imitation: I have often in the ſecret ſilent night, when ſleep hath fled from both our eyes, taken advantage of ſuch opportunities to diſcourſe with her about her ſoul-affairs; told her of the ſleep of death which ere long would ſeize upon us; the night we muſt ſpend in the grave, of the morning of the reſurrection; of thy ſecond coming, and our appearing before thy Tribunal-Seat, but nothing would quicken her to make preparation for death and judgment, ſhe heard as if ſhe were aſleep, as indeed ſhe was aſleep whilſt awake, and dead whilſt ſhe was alive, aſleep and dead in ſin and ſecurity.

2. The believing Wife will then accuſe her unbelieving Huſband. *Lord, thou knoweſt how I loved, and honour'd, and reverenc'd, and obeyed him in lawful things, and was faithful to him according to my duty; but he would not love and honour thee; he was unfaithful, and would not obey thy more reaſonable commands unto whom he owed a greater ſubjection; I have often ſate alone like a Widow at home, when he hath been revelling abroad with his companions; I have been pouring forth tears for him at the Throne of grace*

in

in my Closet, when he hath been pouring in Wine and strong Drink in Taverns and Alehouses: I have been troubled for him when he hath stayed out so late; and troubled more with him when he hath come in so full of drink and passion; and with much patience have endured his foul speeches and behaviour which he hath used: I have watched the most fit opportunity I could take to put him in mind of his sin and danger; and I have done it with the greatest humility and meekness, and tender affection as I could; but either he hath not regarded my words, or flew out into a rage against me: O how fain would I have perswaded him to draw in the same yoke of Christ with me, but he would draw another way, do what I could; none of my prayers, nor tears, nor arguments, no, not the love of Christ, nor the love of his own soul could prevail with him to change his course; he would not leave his drunkenness and adultery, his worldliness and injustice, his lying and overreaching, his swearing and bitterness against thy people, by no means would he be perswaded.

3. Believing Parents will then accuse and witness against their ungodly children and servants.

Lord, we endeavoured to bring them up in the nurture and admonition of thee; we laboured to put good principles betimes into them; we dropped many wholsom instructions upon them; we prayed frequently for them, and with them, and spake plainly and earnestly to them about their Soul-concernments; we told them of the immortality of their souls, the preciousness of their time, the evil of sin, their need of thee, the excellency of grace, their danger of Hell, the way to escape it; the glory of Heaven, the way to attain it; but alas, to the grief of our hearts, they shut their ears against all our instructions, and would take none of our reproof or counsels, they would go foolish-

ly

ly and ſtubbornly on in a courſe of ſin, and neither thy Law nor our Fear would reſtrain them.

Thus theſe and other godly relations will riſe up in judgment, and witneſs againſt the wicked.

2. *The ungodly friends and companions of the wicked will at that day be their accuſers and witneſs againſt them*; eſpecially thoſe who have been drawn by them into ſin; however now they are very well pleaſed with them, and delight in their company, becauſe ſin pleaſeth them, and they do not feel nor believe the bitterneſs which will be conſequent; yet when they come to be judged, and puniſhed for thoſe ſins, they will with rage and madneſs accuſe and curſe thoſe wicked Perſons which were their firſt tempters: Drunkards will accuſe thoſe that drew them firſt into Taverns, and Ale-houſes, and perſwaded them by healths, and other ways to drink beyond their meaſure; Adulterers and Adultereſſes will accuſe thoſe which firſt inticed them unto privy leudneſs; ungodly ſervants alſo will then accuſe their wicked Maſters, and ungodly children their wicked Parents, who have been drawn into ſin by their example. Thus men will be accuſers and witneſſes againſt the wicked.

3. *Devils will be the Accuſers and Witneſſes againſt the wicked*; they are now accuſers of the brethren, then they will be accuſers of the wicked; they accuſe the brethren falſly, they will accuſe the wicked truly; now they pleaſe and flatter the wicked, and perſwade them to ſin; then they will accuſe them for thoſe very ſins which they have perſwaded them unto; they have done the Devils drudgery all their days, and been his faithful ſlaves; and this is his recompence, he will be their accuſer at the laſt day.

4. *The*

4. *The wicked will be accused by themselves, their own thoughts shall accuse them in the day when God shall judge the secrets of men by Jesus Christ*, Rom. 2. 15, 16. their own consciences will accuse them, and be as a thousand witnesses against them; they will find all their sins registred in that Book; and that Book will then be opened; and they will not be able to deny one word of what they shall find there recorded. Thus of the accusers and witnesses against the wicked.

6. *Concerning the Conviction.* And here I shall speak of the conviction of some particular sinners, especially of such who have lived in the days and places, where the Gospel hath been preached, whom the Lord Jesus Christ with upbraiding, having so full evidence, will convict of their sins. To set this out the more lively,

Suppose that this very day were the day of Judgment; and in this very Church were the Judgment-Seat, that here were a great white Throne, and the Lord Jesus Christ himself sitting upon it in his glory, with Millions of Holy Angels about him, and all the Saints in white at his right hand, and on his left, all the wicked gathered together into one body, as it will be at the last day. And the Judge should cry with a loud voice, *Bring the Prisoners to the Bar, Bring the Sinners to Judgment*, and so summon and convict particular sinners.

1. Come forth all ye ignorant Persons: *who have not known the Father, nor me, nor the mysteries of salvation, however clearly revealed in my Word, who loved darkness and loved darkness, and hated the light least your deeds should thereby have been reproved*: what, *dark in a* Goshen? *ignorant in* London? *in a place*

so much knowledge and instruction? did not Parents teach you when you were young? how is it that you would not be taught? if Parents neglected to instruct you, had you not Ministers who were ready to do it? How is it that ye have not learnt? If knowledge did not offer it self to you, why did you not seek after it? why did you not learn of your selves? was there any thing in the World that did concern you more to know? was not the knowledge of me and my Wayes, worth the looking after? had you a capacity for other knowledge, and not for this? have not others learnt, who were naturally as dull, and had as few helps, as you? had you time to spend about other things, in sports and sins, and not time to spend in getting knowledge? had you an ear, and yet not hear, so as to learn? had you an eye, and yet not see so as to understand? And if you were naturally blind, had not I eye-salve? could not I have opened your eyes? was I not willing? did I not stand in the gates to call upon you, How long ye simple ones will ye love simplicity? and fools hate knowledge? Turn unto me, and I will pour out my Spirit upon you, and make known my words unto you; Prov. 1. 22, 23. Have you neglected me through ignorance, is not your fault double, because ye have neglected knowledge too? have you committed many sins through ignorance, is not this an aggravation of your sin? did you not hate knowledge, and therefore disregarded it? did not you love sin, and therefore shunned the light, which would have discovered it, and disturbed you in your wicked courses; have you liked darkness so well, and is it not fit then that you should go to the place where there is blackness of darkness for ever. Take them Devils, bind them hand and foot.

2. Come forth all ye slothful and unprofitable persons. Had not ye talents committed to you for my use and service,

service, and what have you done with them? did you bury them in the earth? or lay them up in a napkin? what, could you lie down and slumber, when you had so much work to do? could you trifle away so many hours, when time was so precious? could you sleep in the day, in the day of grace? sleep in the Harvest, which was so rich and plentiful, where you lived? could you stand idle all the day long in the Market-place? were you born for nothing that you lived so unprofitably, and were good for nothing? would not Religion have found you imployment sufficient, if you had followed its direction? Did the difficulties of duties discourage you, and therefore you would let them alone, though they were so necessary? had the command of God no force with you? would not your own good and happiness move you at all to diligence? did fear of men, and suffering dammage in the world, keep you off from zealous profession, and a strict course of life; and should not the fear of God, and danger of Hell, have kept you more from sin, and stirred you up unto the most difficult hazardous duty? was there a Lion in the way to Heaven? and were there no Lions in the way to Hell? was not some sin cost you pains and labour? did you find no difficulty in the service of the Devil, and your own lusts? and was not holiness more worth your pains to get? would not I have proved a better master had you been diligent in my service? could you be diligent in your callings, to get a livelihood for your selves and families, and neglect the life and salvation of your precious souls? would not my work have brought wages with it? was there not sweetness mingled with the difficulty? and would not the fruits have been sweet? would not a Crown and Kingdom, a weight of glory and eternal pleasures, move you to undergo some difficulty? was there so much difficulty in obedience to my commands (which were not grievious to a spiritual mind) and is there not more difficulty in suffering what you must unavoidably suffer for your neglect? if my yoak were pain-

ful

ful to an unaccuſtomed neck, could not I have fitted your neck to it, and made it eaſy? if my burthen were heavy to a weak back, could not, would not I have put under my ſhoulder, and helped you to have born it? were not the moſt difficult duties I required, for your own good, and ſo many priviledges, and the beſt work you could be implyed in? were any of my ſervants ſo wearied with my ſervice, with the hardeſt work I ſet them about, as you were wearied with your idleneſs and doing nothing? did not the Earth groan under ſuch unprofitable burdens? did not Hell gape for you long ago, and Devils long for this time when you ſhould be delivered into theer powers. **Take them Devils, bind them hand and foot.**

3. Come forth all ye that have neglected Family-worſhip, and never ſought after God in your Cloſets; *Were not you creatures, and did the law of Creation require no worſhip? were not you ſubject, and ſhould not you have ſhown homage to your Soveraign? did not you live upon Gods finding and bounty every day, and ſhould not you have acknowledged your dependance? did not God bring you into your Family Relation, and did he require no duty? Did not he threaten to pour out his wrath upon irreligious Families, and yet would not you ſet up Religion in yours? had you any buſineſs to do in your Houſes of that conſequence, as Worſhipping God in your houſes? if you had not ability to pray at firſt with others, might not you have attained it, had you uſed to pray by your ſelves? would not God have helped you had you been willing to be helped? had you been ſenſible of ſin, would you have wanted Words in Confeſſion? had you been ſenſible of your wants, would you have lacked expreſſions to make them known? was it curioſity and elegancy of words, that God ſo much looked for? would not ſighs and groans have been underſtood? would not the Scriptures have furniſhed you with*

expression, had you used to read them? would not Sermons have furnished you with matter and expressions had you used to repeat them? had you need of such and such things for your Families, and had you no need of Gods blessing, and could you hope for this blessing, if you did not worship him? might not you have posper'd more in the World if you had used to pray more in your houses? might not you have had more comfort in your Relations, if you had daily engaged with them in the Duties of Gods Worship? might not Family Prayer have prevented much sin and sorrow which you brought upon you? did not you fall into many snares daily, for want of the Armour of Prayer? had your Children and Servants no need of religious education? were they like to be obedient and faithful to you, if you did not teach them to be obedient and faithful unto God? had not you the charge of their souls put into your hands? and what account can you give? have not you brought their blood upon your heads? have not you contracted to your selves the guilt of their sins? can you endure to hear their curses and banning of you for neglecting to give them such religious education as might have been the means of their salvation? And you that were under government in Families which had no Religion, could you so willingly imitate the Governors, and the rest in the neglect of Gods Worship? Could you contentedly go to Hell for company? is it any alleviation of your grief and horror that all your Family is together? can your Masters or Fathers answer for themselves, or you? had not you a greater Master in Heaven, whom you should rather have obeyed? did not you understand your duty? and if you could not worship God more publickly, should not you have sought out retiring corners? if others would not pray with you, should not you have prayed alone by your selves? What if you had no example for it in your House, had you no precept for it in the

Word?

Word? What if you were under command, and much business was required of you, and you were discouraged in such duties; could not you have found time when business was over, or before business began? could not you have redeemed time from sleep and recreations, rather than have neglected Gods Worship daily? would not God have encouraged and rewarded you? what if you had been scoff'd at, and reproached for this? would not the favour and smiles of God have compensated the flouts and scorns of men? would not Heaven have been worth all the reproaches you could have undergone? could you eat, and drink, and sleep, and not pray to God, which was more necessary than any thing which is most necessary for your bodies? and if there was no worship of God at home, could not you have looked abroad? were there none dwelt near you who would have been glad of your company in the worship of God, and way to Heaven? could you find out no religious young men or women suitable to your degree, who would have quickned you, and heartned you against discouragements? did not you devote your selves rather to the service of some lusts, and were glad of any excuse when conscience would have minded you of your duty towards God? **Take them Debits, bind them hand and foot.**

Come forth all ye Sabbath-breakers, you that have spent the day in sleeping, in eating and drinking to excess; who instead of holy meditations, have been thinking and contriving your worldly business; instead of religious conferences, have discoursed only of earthly matters: instead of going to Church to worship God, have walked into the Fields, and spent the time in recreations; or if you have seemed to give God a half-day service by your presence at Church one part of the day; yet have worshipped him only with your bodies, when your hearts were removed far from him; had

not you an expres's command for the Sabbaths observation? and if the day of first institution were changed, was the day and worship thereof laid aside, and ceased to be a duty? if the Jews were obliged to keep a day holy, were not the Christians much more? Was not the Sabbath made for man, was it not for his priviledge to take that time for holy rest and worship? and did the Gospel straiten men's Priviledges? Did not the Moral law of which Sabbath observation was one precept, bind throughout all generations? could you call other days holy which the Scripture gave no warrant for, and not observe that holy day which you were enjoyned? Did not God allow you six days for labour in your callings, and was it unequal for him to take one day for his own worship? had he eased you of the burthensome Ceremonies under the Law, was the Sabbath so burthensome to you? could you reasonably hope to enter into eternal rest, and keep a Sabbath in Heaven, if you would not celebrate the appointed Sabbaths on Earth? Were not the works of the Creation and Redemption worthy your memorial? was not communion with God in Ordinances desirable? had you no need of those spiritual provisions, which God did use to deal forth on the Sabbath days to them that waited upon him for them? What! do worship God either in your own houses, nor in his house, neither on the work day or Sabbath day? could your sometimes cold and formal services be counted worship? Did you think that lip-prayers would ever be heard by God that searcheth and requireth the heart? did you think that Sermons unminded, unremembred, which you did neither believe, nor were affected with, would be effectual to save you? **Take them Devils, bind them hand and foot.**

5. Come forth all ye Swearers, and profaners of the Name of God; did you never read or hear the third Commandment, which forbad this sin? Did you never hear

hear of my ſtrict Injunction, that you ſhould not ſwear at all in your diſcourſes, but that your Communication ſhould be yea and nay? were you never told that ſwearers would fall into condemnation? was the Great and dreadful Name of God *of ſo little regard, that you could not only uſe it reverently, ſo frequently; but alſo even tear it in pieces by your Oaths? what profit did you get by your ſwearing? and are you like to ſuſtain no loſs? what pleaſure did you find in your ſwearing? and are you like to reap no bitterneſs? was it for your honour to ſwear by the Name of God? or rather was it not for your diſhonour? but how did you diſhonour God? what an affront did you offer to him thereby? you call'd upon him ſometimes to damn and ſink you; can you ſpeak in that language now, now dumnation is ſo near you? Worms! could not God have trodden you under his feet, or cruſht you as eaſily as you do a flie, every time you profaned his Name? and becauſe he was patient, would you preſume? becauſe he did not preſently puniſh, did you dare him, and ſtrive in his face to provoke his fury? You have ſworn in your folly, and have not repented; and God hath ſworn in his wrath, and will not repent, that you ſhall never enter into his reſt.* **Take them Devils, bind them hand and foot.**

6. Come forth all ye ſcoffers at Religion, and the zealous profeſſors thereof; *who taught and ſpake of Religion, as if it had been a fancy, and cunningly diviſed Fable; and of the moſt holy, humble, and ſelf-denying Chriſtians, as if they were the moſt mean ſpirited, fooliſh, and contemptible People upon Earth: and have uſed the name of a Saint in deriſion, and proverb of reproach. Have you the ſame mind now, that Religion was but a fancy? Is your Reſurrection and my appearance but a fancy? is your puniſhment eternally in Hell like to be but a fancy? Had not you a ſure*

ground and bottom for your faith in the Scriptures? Could you have desired more reasonable evidence of things done before your age? Could you laugh at Scripture threatnings: And can you laugh now you are come to Execution? Could you contemn Gospel-promises: And are they so contemptible now in your eyes, when now you see the accomplishment of them before you? Against whom was it that you opened so wide a mouth? Whom was it that you did flout and scorn? What my Disciples? because they were meek and humble, and did not take the pleasure of sin with you, and were strict in their profession and conversation: What think you of them now? Were they so mean spirited and contemptible? Were they so foolish, which made so wise a choice? Did they well, or ill, in staying till this time for their happiness? Look upon the persons now, which once you scorned, and thought unworthy of your company: Was it so ridiculous a thing to be a Saint, as you imagined? Was not sharing with them in glory, at all desirable? Would not you be glad to be numbred amongst them now? Why do you not laugh and sneer at the Saints now? Ye fools and blind sots, do you know what you scoft at? Could you see no excellency in Holiness, and the Divine Nature, in my Image which was engraven upon them? Did ever any man of understanding laugh at the light of the Sun? They were lights in the dark World where they lived. What, mock at holiness? hereby you mock at God himself, who is infinitely glorious in this attribute, and hereby distinguished from all his Creatures! vile Wretches! Take them Devils, bind them hand and foot.

7. Come forth all ye Persecutors of my Disciples; Was it not enough for you to mock them, but you must persecute them too? Was it not enough for you to persecute them with the tongue, but you must persecute them with the hand? What, could you betray them like Judas for a piece of

of money, or out of malice, which was worse? Could you disturb them in their service and worship of me, when they were praying for your Conversion and Salvation? Could you hale and drag them to Prison, who endeavoured to keep you out of the Prison of Hell? could you seek the ruine of such as were the best Friends of your souls? when you never received injury from them; could you be so envious to them? do you know whom you persecuted? It was me, it was me whom ye persecuted, when ye persecuted my Disciples; it was me whom you wounded through their sides: it was me you betrayed in betraying them: it was me ye imprisoned in imprisoning them; it was me ye spurned at, when ye lifted up the heel against them; and did you ever think to prosper in this way? You, you have been above all other Persons upon the Earth, my professed Enemies, and most like your Father the Devil; come ye Wretches, gird up your loins like men, gather your forces together; put on strength and courage, if you have any, and list up your hand, if you dare against me; do you find strength to fail you now, and your forces too weak to make resistance? and were you so foolish as to engage in Battle, where you might have known, you should certainly be conquered at the last? Doth your Courage fail upon the sight of the Captain; and should you not have been afraid to touch my anointed ones, my listed Souldiers? You served the Devil, and fought under his Banner against me and mine, and can he deliver you now out of my hand? can he defend you against my rage and fury? Or would he do it, if it lay in his power? Had you ever more spight and malice against my People, than the Devil had against you, in setting you about persecution Work? Did not he design your ruine hereby? did not he think of this day, and on purpose drew you to this sin, that ye might be the more horribly tormented? and doth not he with his Angels wait now for

you, that they may drag you into torments? **Take them Devils, bind them hand and foot.**

8. Come forth all ye intemperate and licentious Persons; *who have indulged your flesh, and laid no restraint upon your sensual appetite; who have made provision for your flesh, to fulfill the lusts thereof; but made no provision for my glory, and took no care to fulfill my commands; did you never hear of such a duty as self-denial, which I required of all my Disciples and Followers? Were you never told that if you followed the Inclinations, and obeyed the Commands of carnal self, it would be to your ruine and destruction? that bitterness and sorrow would be the issue of flesh-pleasing? that lust, if conceived, would bring forth sin, and sin when perfected would bring forth death? Did you never read, that if ye lived after the flesh, ye should die, and that ye must through the Spirit mortifie the deeds of the body, otherwise life and happiness could not be obtained? and yet would you lay the reins on the neck of your lusts? if you had no faith, had you no reason neither, to keep you from intemperance? if you did not live like Christians, would you not live like Men? would you needs be brutes, and live as if you were all body, and had no souls of such high Capacity? were you so blind as not to see afar off before this day of Judgment, when I should call you to an account? or to see a little before you, to the day of your death, which would put a conclusion to all your sensual pleasures? Could you bribe and muzzle Conscience, and lay it asleep whilst you take your pleasures? Could you tread reason under feet, and resolve you would not be controlled by any light, or law, or government, from your eager prosecution of your carnal delights.*

Come forth all ye Gluttons, *who have pampered your flesh with delicious food, but never had the least regard to feed your souls which had more need; who have*

have spent many hours and days in feasting your bodies, nourishing your selves against the day of slaughter; but when you were invited by my Messengers to the Marriage-Feast, to the Feast I had prepared for you, of the richest and most costly Spiritual dainties; you had no stomack, no appetite, and could not, would not come: what! did you indeed make your belly your God? and can such a God save and make you happy? Did you think that food which perisheth, could give happiness to a never dying soul? did you not know that both meat and belly would be destroyed? and that your bodies would become food for Worms? and yet could you make it the chief business of your lives to feed your bodies? you were allowed food convenient, and sometime for delight, that your bodies might serve your souls with strength and vigour, and both, their Lord and Master; but excess you were forbidden, which did distemper both body and mind, and unfit you for the service of the Lord; and yet would you overcharge your selves? now reap the fruit of this intemperance, and taste the Gall and Wormwood which your sweet bits are turn'd into.

Come forth all ye Drunkards, *who if you have not overcharged your bellies with excessive eating, yet have often intoxicated your brains with the fumes of excessive drinking; who have drowned your understanding, wit and fancy, your natural parts, and ingenuity, which might have rendered you useful in the Church, or Common-wealth, where you lived, and made your selves meer sots by drunkenness: and what account can you give of the talents you were intrusted withal? what excuse can you find for this sin? were you inticed to it, and overtaken before you were aware? But who could intice you to drink a potion which would kill your bodies? and was not the death and damnation of your souls more to be avoided? would you be enticed to*

that

that, unto which every beast would not be enforced? Were you not forward of your selves to the sin? did you not like the company well that joyned with you therein? did not you overtake the sin by your desires? Did not the Liquor please your Appetite? did not you swill it in without perswasion? if you had been overtaken, would you have been so often guilty? would you have come so often into the places and company where you fell into it? Was not your chiefest mirth amongst your Cups, and Drunken Companions? were not you melancholy and troubled, when your meetings of good fellowship were disappointed? You would have your Cups, and drink Wine in Boles, and strong drink without measure, and now also you shall have a Cup to drink of, even the Cup of the Wine of the Wrath of the angry Almighty GOD: now ye shall drink of the dregs of this Cup, which hath ten thousand times more bitterness in it, than your other Cups have had sweetness.

Come forth all ye Adulterers, You that have neighed like full-fed Horses after your Neighbours Wives, and assembled by troops into Harlots houses; or if not so, but committed this sin in secret corners; was there no shame in you to keep you from this nasty, filthy sin? could you delight so much to wallow in mire and dung? was there no fear in you to restrain you? did not Conscience check and rebuke you when this lust first conceived in you? did you never hear that Whoremongers and Adulterers God would judg? and did not you think you should be called to an account for this sin, Could you melt in the thy sinful pleasures of the flesh, and not consider how you should consume in torments? were your short pleasures comparable to an eternity of pain and misery? were there no pleasures of a higher Nature, and sweeter relish attainable in Life, if you had foregone and denyed your selves unlawful pleasures? have you not lost the

and the unspeakable eternal joys of Heaven by your intemperance? **Take them Devils, bind them hand and foot.**

9. Come forth all ye Covetous Persons, *whose treasure, and heart, hope and confidence hath been in earthly things: who have made the World your God, desiring, and loving and delighting, and trusting in your wealth and riches, as if they could yield the most contentment, and be the best defence unto you; whose greatest thoughts and care and labour have been spent about getting and keeping an estate and portion in the world, with little heart to use it for your selves, much less for the good of others, and glory of God that gave it: did you not know that covetousness was Idolatry? and that no Idolater shall have any admittance into the new* Jerusalem? *Did you not know, that the love of the World was inconsistent with the love of the Father? had you such mean thoughts of God, that you chose the World before him? Were the riches of grace of small esteem, that you preferred earthly riches? had the treasures in Heaven no more worth in your account, that you should neglect and disregard them, and make choice rather of treasures on earth? when you had tried the world, and found it vain and empty, would you still set your heart upon it? when you felt such thorny cares, and piercing sorrows in your eager prosecution of this world, could not this damp and deaden your affections to it? when your own and others riches sometimes suddenly took flight as upon an Eagles wing of desire after them? Did you not foresee how naked and bare Death would strip you of all? and yet would nothing wean your whorish heart from the love of the world? were you never told that riches could not profit you in the day of wrath? Is not all your wealth consumed now? treasures there are indeed prepared for you, but they are treasures of wrath, which your sins*

have

have deserved. Take them Devils, bind them hand and foot.

10. Come forth all ye unmerciful persons; *whose bowels have been shut up against the poor and needy; who have spoken churlishly to the poor, and looked upon them affar off, or if you have spoken to them fair, and said to the naked and destitute of daily food,* Depart in peace, be yewarmed, and be ye filled; yet have not given unto them things needful for the body, *whatever abundance you had by you, who have had no pity on my distressed members, so as to contribute any relief to their necessities:* I was hungry, and ye gave me no meat: thirsty, and ye gave me no drink: I was naked, and ye cloathed me not: I was a stranger, and ye took me not in; I was sick, and ye visited me not; I was in Prison, and ye did not administer unto me. *Did you not understand it was your duty to relieve the Poor? had you not your riches given to you for this end? was not this the best use you could put them unto? would not works of mercy have brought unto you the best returns at Last? might you not hereby have laid up for your selves a good foundation against this day? if you had laid out your estates according to my prescriptions, might not you now have laid hold on eternal life? were you never forewarned, that such should have Judgment without mercy, that did not shew mercy. And you that have had no mercy to forgive, that knew not how to pass by real, or conjectural injuries, which you have received; that were ready to take your Brother by the throat for a hundred pence, when you might have been forgiven your ten thousand talents which you owed unto God; were ye never told, that the King of Heaven would deliver you to the tormentors if you were unmerciful?* Take them Devils, bind them hand and foot.

11. Come

11. Come forth all ye unrighteous persons; *who have wronged Widows, and Orphans; who have overreached your Neighbour in your dealings; who have heaped an estate together by unrighteous practices; who have squeez'd and oppressed the poor, which have had no helper: was not the Law of right written upon your heart? did you not read it more plainly in the Word? did not men condemn you? did not your own Consciences secretly condemn you for your unrighteousness? and did not you think that the righteous God would condemn you much more? did you not know that no unrighteous Person should inherit the Kingdom of Heaven? that the Lord would avenge himself upon you for this sin? did you wrong others so much as you have hereby wronged your selves? is the gain of the world comparable to the loss of your souls? is a little Silver or Gold (now taken away from you) comparable to the loss of Heaven and eternal Glory? Did you think such faults would be winked at? did you not expect to hear of them again at the day of Judgment? is it an unrighteous thing to punish you for your unrighteousness:* **Take them Devils, bind them hand and foot.**

12. Come forth all ye Liars; *you who have taught and accustomed your selves to this sin, who have not only reported lies, but also made them; whose words have been feigned and deceitful; Did you not know, that God who made you, and to whom you owed all subjection and obedience, was a God of Truth, and that he required Truth? that every Man should speak Truth to his neighbour? that he abhorred Lying-lips? that he threatned to punish Liars with the second death, and give them their portion in the Lake of Fire? and had you no fear of God, no fear of future Judgment to restrain you? might not you as easily have spoken truth, as uttered falshood? would you not hereby have gained more credit in the World? would not you have been more fit for society? would not you*

have

have had more peace in your Conscience? did you excuse faults by your lies? but was it not a greater aggravation of them? if you hid them by lies, from men, could you hide them from God, who searched your heart? did you shew kindness to any by your lies? and did not you injure your selves a thousand fold more? did you harm others by your lies so much as your selves? did you not know that the Devil was the Father of lies, and liars? and were you so desirous to be like him? were you so forward to do him service? **Take them Devils, bind them hand and foot.**

13. Come forth all ye Slanderers and Backbiters, *who have walked about with slanders, and carried about tales unto the reproach and injury of your neighbours good name? Did you not know it was your duty to endeavour the preservation of your Neighbours Reputation as carefully as your own? were you not commanded to speak evil of none? could you flatter others before their faces, and alter your speech so much when their backs were turned? did not your own self-contradicting words condemn you? did you find good in back-biting, and speaking evil of others? did you gain reputation by wounding others reputation? or rather, did you not give occasion to others to speak as reproachfully of you? did you not alienate affection, and separate near friends by your slanders? did you not know many things to be false, which you spake to others disparagement? could you with confidence have averred the same things to the persons themselves? would they not easily have disproved you, and put you to shame? and if you were privy to some real faults of others, should you not have concealed them? if you had had real love, would you not have covered them? did you do as you would be done by? had you not as great faults of your own? and could you be content to have them blazed abroad? you have accused others falsly, and now you are accused*

accused truly, and you shall be punished justly: Take them Devils, bind them hand and foot.

14. Come forth all ye proud and ambitious persons; you that have builded your nests on high, that have taken many dirty steps to get into the seat of honour, whose hearts have been lifted up with high towering imaginations and conceits of your own excellencies, unto the scorning and contempt of others; who have had proud hearts, and proud looks, and proud speeches, and proud carriage towards others, especially towards them that have been of meaner degree, who have looked upon others afar off, and have disdained the converse and company of some, of whom the world hath not been worthy: Were you acquainted with no higher honour and dignity, than the world could give unto you? might you not have had seats in Heavenly places, if you had looked after them, and less after the other? did you not know that the highest places on earth were the most slippery places? did you not foresee the turning of the wheel upon you? did you not believe that God would cast down the mighty from their seats? that the higher you were lifted up in dignity, if your hearts were withal lifted up with pride, the lower and greater would be your fall? and was the favour and applause of men so desirable? was it not an empty breath, an inconstant wind? If you had been ambitious, should you not have been ambitious of the favour of the King of glory, which would have been so beneficial and lasting? and are You the persons that once were so proud and scornful? You proud? had you such reason? proud, when creatures! depending creatures! who had nothing, but what was borrowed, and received from God! proud, when such mean creatures! proud, when fallen into the dirt, and so defiled! proud, when sinners, sinners so vile! so full of sores! when you had such loathsome spirits! when you had such leprous souls! could you lift up the plumes, when you had such black feet? could you be

proud

proud when you had lost Gods Image, and were so like unto foul devils? proud when such beggarly sinners! cloathed in such filthy rags! proud when such slaves and vassals to the vilest and basest tyrants! proud in chains and fetters of Satan, and lust! You had reason indeed to be proud and to look so high, and speak so big, when you were so odious to God, and such low, mean-spirited, miserable wretches, who were drudging in mire and dirt, and were led by the Devil in chains, like dogs, towards the Prison of Hell: you had need scorn the company of my Disciples; as if dirty, dunghill beggars should scorn the company of high-born noble Princes! but now you shall be debased and laid low indeed. **Take them Devils, bind them hand and foot.**

15. Come forth all ye envious and malicious persons: You that have grieved at the good of others, which they have had, or done; that have grieved at the good Estates of others, and that they have thrived faster than you in the World; that have grieved at the sweet and comfortable Relations of others, and that yours have not been like to them; that have grieved at the beauty or strength of Body, the gifts and endowments of mind of others beyond what your selves have had; that have grieved at the honour of others, that they have been esteemed and preferred before your selves; that have grieved because others have done more good, and been more useful than your selves; and hence have secretly hated them; and born malice towards them in your minds; and have entertained thoughts and desires of doing them some mischief, and were glad when any mischief did befal them: You, you have been children of the Devil indeed, and the likeness and lusts of your Father you have had: was your eye evil because God was Good? Did not God put the difference between them and you? and should not you have been contented? was not God good to you, and

and had not you reason to be thankful? Did not you put a stop to the Current of Gods goodness by your envy? did not you lose the comfort of the good things you had, by this sin? did not you hereby lose the benefit you might have had by the good things of others? should not you have rejoyced in their good things? If you had loved them indeed, would not you have done it? Did not you rack and torment your selves by your envy? had you been humble, would you have been troubled? had your affections been set upon things above, would this sin have so much prevailed? had you been sincerely desirous to promote Gods glory, would you have been so much concerned, that your glory should be clouded, when Gods Glory was advanced though by others more than your selves? Were you not warned to lay aside all envy and malice, if you would be Christians indeed? if you had put your spirits under my Government, would not I have have conquered by my Spirit their inordinate motions? should not you have found sweetness and comfort in love, if you had laboured after, and lived in the exercise of this Grace? Did you not know that these were works of the flesh, which would exclude you the Kingdom of Heaven? **Take them Devils, bind them hand and foot.**

16. Come forth all ye wrathful and contentious persons; *you that have had fiery spirits, and fiery tongues; whose tongues have been like swords, wherewith you have lashed and wounded others in your reproachful reviling speeches; who have had the poyson of Asps in your hearts and lips, which hath vented it self in virulent language; whose words have been bitter and clamorous, full of anger and wrath, and contention; who have been incendiaries in the places where you have lived; who have disturbed the peace of your families, and turned all things unto uproar and confusion: did you not know the precepts*

precepts of the Gospel, which commanded peace, and gentleness, and meekness, and easiness to be entreated? did you disturb others peace by your contentions, and did you not disturb your own? did you raise an uproar in your house, and was not there a greater uproar in your hearts? did you not taste the bitterness of such a conversation, and yet would you persist therein? did not you receive some blows and wounds by your contention sometimes? and yet would you not hearken to such rebukes? were you angry with others without just cause, and was there not good reason that God should be angry with you? was not the fire in your tongues kindled by the fire of Hell? And is it unreasonable that you should be thrust into the place of burning for your contention? **Take them Devils, bind them hand and foot.**

17. Come forth all ye civil and moral persons, who have had moral righteousness, and been upright in your dealings, but wholly strangers unto the power of godliness, who have observed some precepts of the second table of the Law, in reference to your selves and others externally; but have grosly neglected the duties of the first Table, which have had reference to God; who have had no knowledge of God, nor fear of him, nor love to him, nor delight in him; who have never sanctified his name or him in your hearts, nor worshipped him in a spiritual manner according to the prescriptions of his word, who never yielded obedience to the Gospel, never saw your need of me, obtained interest and acquaintance with me, whatever calls and opportunities you had; and do you think I should know you, and own you now, when you are none of mine? will your moral righteousness stand you now in any stead, when you are to give so strict an account? did not I tell you in my word, that unless your righteousness did exceed the righteousness of the Scribes and Pharisees, you should in no wise enter into the Kingdom of Heaven?

that you must be born again, or else you could not be saved? that you must be holy, or else you could not be happy? did you not hear of the young man, who had as much moral righteousness as you, and yet miss of Heaven, because he would not obey my other commands? hath your moral righteousness been so perfect, that it hath had no flaw? have you lived free from sin in regard of the second Table of the Law, besides your breaches of the first? will not Conscience tell you of some slips, some stumbles and falls in your external walking? were you never guilty of unrighteous dealings? never were lustful and wanton? never told any lies, nor uttered any slanders? and if you have been fair in your outward carriage and converse, have you not had foul insides? had you not need of pardon for your sins, and my blood to wash you from your filthiness? have not the best of your works been sinful, in regard of the principle, and end, and manner of performance? did you think the works of Nature would save you, when the works of Grace cannot, without the imputation of my righteousness, because of their imperfection? must not Gods Justice be satisfied for your sins? and how do you think it should be done, but by your eternal punishment in Hell? had you believed in me, and yielded obedience to me, my righteousness should have been yours, and then you might have held up your heads with joyful expectation of glory on this day, but you cleaved to your own righteousness, and were well and whole, and did not see your need of me to be your Physician and Saviour, and would not submit unto, and accept of my righteousness, and what have you to say, why judgment should not pass upon you? did you think such works as yours would satisfie justice, when if you had done better, and kept the whole law for the greatest part of your life, yet you had done but your Duty, and the sins of your youth were enough to sink you into Hell; but

was

was any of your righteousneß perfect? did you think to merit Heaven by such works? do you think you deserve a Crown of glory for your civility or morality? where have you a Promise of it? and if you had no promise, could you think you should ever attain it? what, is your mouth stopt, and are you speechleß now? **Take them Devils, bind them hand and foot.**

18. Come forth all ye Hypocrites, *who have made a shew of Holineß; and have born the name of Zealous professors of Religion, but have been acted by carnal designs and principles; who have used Religion as a Cloak for your Covetousneß; who followed me only for the loaves; who have been hollow at the heart, rotten at the Core, painted-Sepulchers, blazing Comets, wandring and falling Stars, for whom the mist of darkness is reserved for ever: what did you mean by your shews and outward appearance of Worship and Service? did you think that the All-seeing, Heart-searching God Judges according to outward appearance? did you think that lip-service, and bodily exercise would be accepted by him or was it acceptation only with men which you sought after?* that *reward you had, and can you expect any other reward, when you did not desire it, nor design it? and what doth it, can it now profit you, that Men accounted you religious? will their esteem of you procure Pardon and Salvation for you? Could you be content to take away and lose all your external services for want of sincerity, and an internal living Principle? did you think that all your services would rise up one day in judgment against you? did not you affront the highest Majesty by the mockery of your shew-worship? did not he very well understand which way your heart went, when you seemed most devout? was not he acquainted with the secret lust which you harboured in your heart, and secret way of wickedness which you walked in, when you made*

shew of mortification, and self-denial, and a holy, and strict conversation? were you not warned against hypocrisie, and told how odious it was unto God, and that the hypocrites portion would be in utter darkness, where there is weeping, and wailing, and gnashing of teeth? **Take them Devils, bind them hand and foot.**

19. Come forth all ye Backsliders and Apostates, from me and my ways; *You that* turned back *to ways* of prophaneness, *and open wickedness, after some time of profession, and joyning your selves with my People*; *was my service so burdensome that you could endure it no longer? was the way to Heaven so unpleasant, that you would walk no longer therein? after some trial and shew of me, did you prefer and make choice of the Devil before me? after some washing your selves, would you wallow in the mire again? after having some vomit off your Stomachs, would you again lick it up? after some weepings and dressings would you open the door, and let in seven worse Spirits to defile your hearts? after you seemed to be escaped, were you again intangled? would you needs put your foot again into the snare, and bind your selves even in fresh bonds of sin? did you prefer the company of the wicked which were going Hell-ward, before the company of my People, which were going Heaven ward? could you now wish that you had held on, and held out with them unto the end? would not you have rejoyced if you had been now found in their society? did you repent of your repenting, and do you not now repent of your backsliding? were not you told, if you drew back, my soul would have no pleasure in you? and you that have* turned aside *from me and my ways, into ways of error, that sucht in damnable heresies from false teachers. Did you not know that there were damnable heresies, as well as other damnable sins? were you not warned that Satan sometimes appeared as an Angel of light?*

light? would you so quickly turn aside after some work-
ings and strivings of my Spirit with you, and some hop-
which you gave of your conversation and reformation?
did not you perceive how Satan lay upon the catch,
soon as you began to be awakened, to prejudice you a-
the Truth, and draw you aside in another way to ser-
him? if you had heartily loved the Truth as it was
me, would you have been so deluded? was not deep
miliation and mortification of every lust too hard a
strine, and therefore you chose such as would give
more scope, and liberty; and shrond your lusts under
other name, and term your hatred and anger against
People by the name of zeal for my glory? did you think
if you gave Satan one hold, that it would not be suf-
cient to undo you? had you stuck close to my Mini-
and Ordinances, would you have been so deluded?
you think your selves wiser than my Ministers, so soon
you got a little glimmering of light, could you so rash
open your ear to slanders, and receive prejudices a-
them, through Satans and his instruments perswasion
to the shipwracking of your own souls? did you not see
how wavering and unsteady you were, how like chil-
dren tossed to and fro with every wind of Doctr-
when once you forsook my Ministry, which I appoin-
ed for your establishment? did you conceit that you
might live above all Ordinances in the World? or
you imagine to get into a higher form, when you were
forth of my School? And when you expected perfe-
ction most, were not you more imperfect than before?
when you fancied a clearer light, were not you most
full of darkness? when you thought your selves so ho-
ly, as none like you, and none must be holy but to
your way, were not you most unholy, and like a st-
in my Nostrils? could I accept of your Worship out
the way of my Ordinance and Institutions? when you
thought

thought your selves most guided and acted by the Spirit, was it not a spirit of delusion? did my Spirit lead you and act you in a way which my Word did not allow of? were not you the reuters and teareis of my Church? was it not by reason of you that the ways of truth were evil spoken of by evil men, were not those without prejudiced against my very ways, because of your delusions, which made so forward a profession; suppose I permitted some of mine to mistake in circumstantials, was this a just excuse for your errors in fundamentals; when the word was open for you to inform your selves in the truth, did not you wrest the Scriptures to your own destruction? suppose you denied your selves some things, were they those things that I commanded? suppose you suffered some things in your way, do you hope for a reward for sufferings which I never called you unto, and which did but so much the more harden your party, and promote your delusion? Did you know what a snare you were hampered in, so soon as you put your foot into the way of error, and turned from that old, straight, narrow way of my Word and Ordinances, which have brought so many to Heaven? were not you in a greater unlikelihood of being called effectually, than Drunkards and Adulterers, and the most Vicious, who lay more naked to the blow of the Word, and were more ready to receive instruction? you were more forward to reprove my Ministers, than to receive my Ministers, and conviction from them; you could call them Antichristian and false Prophets, though they adhered to and maintained nothing but the truths of my word; and when I gave them so many seals of their Ministry in the conversion of many souls; you could call them Self-seekers and Hirelings, though they gave such evidence of self-denial, and many of them forsook all that they had rather than they would make a breach upon their consciences; you could, some of

you

you intrench upon their office, though you had no call, no commission from me; you had the Scripture to discover to you the right way, but you shut your eyes against the light, and chose ways of darkness, and is it not fit that you should go to the place of darkness? **Take them Devils, bind them hand and foot.**

20. Come forth all ye impenitent Persons and Unbelievers, *all ye that have not yielded obedience to the Gospel; were you not called to repentance by Ministers, and the Spirit, in Ordinances? and when a still voice was not heard, were you not called louder by God in his judgments? did you not know, that except you repented you would certainly perish? that iniquity would be your ruine, unless your heart were broken for it, and from it; and yet were you, though you lay under the guilt of so much sin, could you be so impenitent and hard hearted? were not you call'd to me by the Voice of the Gospel? did not I call you, and stretch out my hand all the day long to you? did not I stand at the door of your heart, and woo hard for entertainment? and yet could you shut the door against me, though you had so much need of me? had you not commands and encouragements to believe? could you rationally desire firmer ground and footing for your faith? did not you give God the lie by your unbelief? have you not hereby fastned the guilt of all your other sins upon your selves, which I was willing to take off from you? would any sin against the Law have condemned you, had you turned from it, and yielded obedience to the Gospel? were you not foretold of the wrath to come, and yet would you not fly from it? were you not proffered a Saviour, and yet would you not accept of him? had you not treasures opened before you, and would you not look after them? were you not shewn the way to Heaven, and would not you walk in it? how can you escape, that have been guilty of*

disobedience

disobedience to the Gospel? Take them Devils, bind them hand and foot.

Christ at the day of Judgment will convict the whole ungodly World, especially those who have lived under the sound of the Gospel, their Crimes will be made manifest and evident, and every mouth will be stopped, when they are found guilty before him, and they cannot deny it: Then the Wicked will be speechless, and stand after their full conviction like so many Rogues in Chains before the Judge. And think now with your selves what the behaviour of the Wicked will be, when they are thus convicted of their sins, and are ready to receive their Sentence. I believe some of you have seen Malefactors at the Bar, when the Jury hath found them guilty, and the Judge hath been proceeding to give the sentence of Death, how their countenances have changed, and their joynts trembled, and unexpressible horror seized upon them; but O the dread and terror that will be upon the spirits of the wicked, when they are convicted of sin by this Judge! and with what trembling expectation will they wait for their Sentence?

---

7. And this is the *seventh particular, to speak concerning the Sentence* which the Lord Jesus Christ will pass upon the Wicked in Judgment, see *Matt.* 25. 41. *Then shall he say unto them on his left hand, Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.* *Depart* from me, ye that have formerly said in your hearts unto *me, Depart*, we will not have thee to reign over us: That have said to my *Ministers, Depart*, we will not

hearken to your words; that have said to my Spirit, *Depart!* we will not yield to thy motions. Now *depart! depart* from me, ye that would not come unto me; ye have often been called and invited to come, but ye refused, now *depart*; ye shall not have one call more, you shall not have one proffer of grace more for ever: *Depart*, never shall ye hear my voice any more, never shall ye see my face any more; *Depart*, be gone out of my sight. *Depart from me ye cursed:* As ye cared not for blessing, so shall it be far from you; as ye loved cursing, so shall it be unto you: *Depart with the curse of the Law*, with the curse of the great God upon you; let the curse of God cloath you like a Garment, and bind you like a Chain; let it enter into your flesh and bones like Oyl, to enrage so much the more the flames of Hell about you, and let it pierce into your soul, and fill you with horrible anguish; *Depart from me ye cursed into everlasting fire.* Ye shall not depart into your old habitation to spend an eternity in sinful sensual pleasure; no, Depart into torments, Depart into Fire; into the fire of Hell, into the burning Lake, into *Tophet* ordained of old for you, into a stream of Fire and Brimstone, enkindled by the Breath of God; Depart into everlasting Fire: Go dwell with devouring Fire, and inhabit everlasting burning: Depart into everlasting fire, prepared for the Devil and his Angels; ye served the Devils and divers lusts, whilst you lived in the World; now go and live with the Devil and his Angels in Hell fire for ever, partake of the torments primarily prepared for him, and belonging also to you, because ye belonged to his Kingdom.

And when the sentence is irreversibly pronounced by the Judge upon the wicked, O what dis-

ful

ful shrieks will they give forth! With what horror will they cry out! *How shall we be able to endure the devouring flames, and everlasting burnings of Hell!*

Thus have I done with the judgment it self, both of the Righteous and the Wicked, at the appearance of Jesus Christ.

CHAP. IX.

2. THE second thing is to speak of the *execution* of the Sentence pronounced upon both in judgment, which you have spoken of together, *Mat.* 25. 46. *And these shall go into everlasting punishment, but the righteous into life eternal.*

1. Concerning the execution of the Sentence on the wicked, *These shall go away into everlasting punishment.* Here I shall speak,

1. *Of the Wickeds going away.*
2. *Of their going into punishment.*

The former doth imply the *punishment of loss*, the latter the *punishment of sense.*

1. The Wicked, when the Sentence is pronounced, shall go away; and here I shall shew,

1. *From whom they shall go away.*
2. *From what they shall go away.*
3. *The aggravations, or vexing considerations, which Gospel-sinners will have in their going away.*

1. *From whom the Wicked shall go away.*

1. *They shall go away from Jesus Christ*; the righteous are at his side, and shall remain with him; but the wicked shall go away from him; the righ-

teous shall go with him, and abide with him, where he is, there they shall be also; they shall be for ever with the Lord, but the wicked must go away, and be eternally separated from his presence. The righteous shall behold his glory, and share in it; they shall see the smiles of his face, and be entertained by him with unexpressible love; but the Wicked shall be thrust out of his presence with frowns and indignation; it will be one great part of the misery of the wicked, that they shall go away from so glorious a Person as the Lord Jesus Christ.

2. *They shall go away from the Saints:* Now some of them are mingled with God's People; the Tares and the Wheat grow up together; and the Sheep and the Goats feed in the same Pasture; and tho' it was bitter with the Wicked to dwell with the Righteous, because of the contradiction which was in their lives, to their lusts; yet then it will be more bitter to them to be excluded their society, because then they will perceieve their excellency with admiration: When they seem to shine with such beauty, and rejoyce with Songs of Triumph, and they must be gone away from them; this will fill their hearts with racking envy, and torment them unspeakably.

2. *From what the Wicked shall go away:* They shall go away from Happiness, from the happiness of Heaven, the Doors of Heaven shall be shut upon them, they shall see *Abraham*, and *Isaac*, and *Jacob*, and many come from the East, and the West, and the North, and the South, even an innumerable multitude of all Kindreds, and Nations, and Tongues, and enter in and sit down in the Kingdom of God, and themselves thrust out, and thrust down to Hell.

2. *Con-*

2. *Concerning the aggravations, or vexing conſiderations which Goſpel-ſinners will have in their going away:* As the ſin of thoſe is more hainous, who ſin againſt the Light of the Goſpel, than of thoſe who ſin only againſt the Light of Nature; ſo their puniſhment will be more ſevere; all ſhall be beaten, but theſe perſons with many ſtripes; as there will be degrees, ſome will have a larger capacity, ſo there will be degrees of torment and miſery; all ſhall be filled with torment, but ſome will have a larger capacity; eſpecially Goſpel-ſinners will have things beyond what Heathens will be capable of in their puniſhment of loſs; when

1. *They ſhall have a clear diſcovery of the glory and happineſs which they have miſſed:* Now they hear of Heaven, and the happineſs which the Saints ſhall have in the viſion and fruition of God; but there is a vail of unbelief upon their minds, that they do not apprehend ſuch a happineſs as is ſpoken of; they have mean thoughts of God, and of Heaven; they think there is no Heaven like the Earth, and no happineſs like the fruition of the Creatures, no glory like the glory of the World, no treaſures like earthly Treaſurres, and no delights like thoſe which they find in the object of their ſenſe: But when their portion in this life ſhall be ſpent, and the good things which they enjoyed ſhall be taken away from them; when their honours ſhall vaniſh like ſmoak, or a thin vapour; their riches ſhall fly away like an Eagle, or ſail like a Ship out of their Sight; when their ſenſual delights and pleaſures ſhall fail them, and dye like ſweet flowers in their hands; when the bright clouds of earthly things, which ſhadowed the glory of heavenly things from their view, ſhall be blown away, and

the vail shall be torn in pieces which was before them, and hindred them from looking into the Holy of Holies, and the scales shall fall off from their eyes: In a word, when the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, and the earth, with the works thereof shall be burnt up, and they shall be awakened out of their long sleep in their graves, and shall be summoned before the Tribunal Seat of Christ, and stand there stripped and quite naked of all their enjoyments in the World, which they had set their hearts upon, and they shall be examined and condemned for their sins; *then*, *then* their eyes will be opened, and they will clearly see their mistake of happiness; then they will perceive and be fully perswaded of the fulness of joy, and unspeakable pleasures at the right hand of God, the least taste of which would ravish their hearts ten thousand times more than all the full draughts which they have taken in the sweetest of all their sinful delights: I say, they shall see this happiness, and that which will vex them to the heart, will be, that they shall only see it, not enjoy the share in it. O what high apprehensions will they then have of the glory of Heaven; they will see the Crown which will be put upon the head of the righteous, which will have more worth then in their esteem, than all the Crowns and Scepters of the greatest Kings upon the Earth; then they will be clearly convinced that the choicest Treasures were in Heaven, and the sweetest Delights were to come; and the thoughts of missing this Crown and Glory, such Treasures and sweetness, will tear their very

very hearts: They must go away from Heaven and Happiness.

2. *In going away, they shall remember the capacity which they had once of obtaining this happiness*; if they had been Brutes indeed, and had capacity for a sensitive life only; and Grace and Glory had been removed so far beyond their reach, that it had been impossible for them to attain it, it would not much trouble them to lose it, whatever other miseries they should endure; but they were capable of the beginnings of Heaven in the Life of Grace, and the compleating of their happiness in Glory: They will remember that they had souls endued with Reason, and hereby advanced to a higher capacity than beasts; that they had minds capable of Divine Contemplation, and Hearts capable of Divine Affection; that they had Wills which might have chosen God for their Portion, and Heaven for their inheritance; that they had desires, and loves, and hopes, and joyes, which if they had wrought God-ward, and Christ-ward, as they did towards the Creature, if they had wrought up-ward, and Heaven-ward, as they did downward and towards the earth, and earthly things, they might have been happy for ever: They will see that others, who had the same natures as they had, and were guilty at first of as great sins as they had committed, yet repented and turned, believed and reformed, were changed and saved; and with unexpressible vexation they will think that thus it might have been with them, if they had not been fools, if they had seriously endeavoured to fill up the capacity which God hath given them.

3. *In going away they will remember the proffers which they had of this happiness*: That they lived in

places where the Light did shine, and the Gospel did sound, and Christ was preached and tendered with all the benefits of his purchase; they will remember how often they were called to repent, how earnestly they were intreated to be reconciled; they will remember the discoveries which were made to them of future glory, and the invitations which they had to come unto Christ that they might have pardon and life, and partake of the inheritance of the Saints in light, all which was little regarded by them: They will remember how long and how loud Christ knocked at the door of their hearts for entertainment; that he knocked by such a Sermon, such a motion of the Spirit, by such a judgment, such an affliction, such a deliverance; and yet that they barred the door, deafned the ear; and if they did not fully resolve to keep him out, yet they put him off with such tedious delays, until on a sudden Death knocked at their door, and broke it open, and dragg'd them away to Hell before they had given entertainment unto Jesus Christ, and had provided an eternal habitation for their souls: They will then remember the opportunities and seasons of Grace which once they enjoyed; that once they had a day, a day of Grace, and that with some of them it was a long Summers day; and that they had calls at the first hour, and the third hour, and the ninth hour, and at the eleventh hour; and then all the day long God stretched forth his hand unto them, but they did not know the day of their visitation: They were more fooliſh than the Crane, and the Stork, and Swallow, they did not understand their appointed time, they did not mind the things which belonged to their peace, until they were hid from their eyes; they

slept

slept in the Harvest, they loitered away, and sinned away their time, and wasted their day in which they should have made provision for their Souls: O how will they be then ready to tear themselves in pieces, that they should then neglect so great salvation, in the day when salvation was attainable! yea that they should refuse the proffers of grace, and pardon, and peace, and life, and happiness, which in that day were so frequently and earnestly made unto them: Then they will wish that they had opened their ear and heart, that they had regarded and accepted such gracious proffers, whatever they had neglected or parted with all: then they will wish they had imbraced and improved the opportunities which once they had for Prayer, and Hearing, and attending upon God's Ordinances; that they had been in the Church, when they were in the Ale-house; that they had associated themselves with God's People, when they frequented the company of the lewd and ungodly, that they had been upon their knees with grief confessing sin, when they took so much delight in the commission of it; that they had taken time from their sports to make their peace with God; that they had worshipped God in their Closets, and worshipped God in their Families, and laid up for themselves treasures in Heaven; and horrible will their vexation be that they did not so.

4. *In going away, they will remember for what it was that they refused this happiness*; that it was only for the satisfaction of some foolish and unprofitable lust: If two Kingdoms of equal worth and glory were proposed to a Man's choice, it would not trouble him that he had refused the one, to obtain the other; but if a man were to chuse whether he

would be a King or a slave; if he should refuse the former, and chuse the latter, when he came to feel the misery of his bondage, this would trouble him more than the bondage, that he might have avoided it, that he hath chose this thraldom and parted with a Kingdom for it. They will then perceive that they have chosen to be slaves unto sin, and Satan, rather than to be Heirs unto the Kingdom of glory: I know that though now they are slaves and serve divers lusts, and though their bondage is a thousand times worse than if they were Vassals to the cruellest Tyrant upon earth, yet they are not sensible, neither are they weary of their bondage; because their wills are in thaldom, and their affections are captivated; and though Heirdom to the glory of Heaven be the choicest priviledge upon Earth, and most desirable, yet they do not desire it, but preferr their slavery before it; because they are blind, unbelieving, besotted sinners, and judge of things according to sense; yet on the day of Christ's appearance, all things will appear with a new face, and they will look upon things with a new eye: They will then perceive that they were slaves all their days; and that there was no such drudgery as that which they were employed in, and that there was no such glory and happiness as that which they refused, and foolishly cast away: then it will sting them indeed to remember that they have chosen rather to do the work of the Devil, and yield obedience to the basest lusts, for which they must now be repayed with the wages of death and eternal misery, than to do the Work of the Lord, who would have rewarded them with eternal life, and a Crown of glory and immortality. Then they will say, *What profit have we got by those things*

things whereof we are now ashamed? What fruit doth all our labour and toil in the World now yield unto us? What are we the better for our riches and great estate on earth, for our honour and high esteem amongst men, for our lascivious pleasures and delights (now vanished and gone) which we bought at so dear a rate, as the loss of our precious and immortal souls, and the forfeiture of an heritance in the Kingdom of Heaven? Then they will cry out, *O bewitching World! O deluding Devil! O deceitful hearts and lusts! O what fools and mad men have we been, that we should trample Jewels under our feet like Swine, and instead of them, put dross and dung into our Cabinet! that we should so sweetly drink the poyson of sin to the bane and ruine of our souls; and refuse to taste of the Cup of salvation, which all our days was held forth unto us!* Then they will cry out of their voluptuousness, their covetousness, their pride and haughtiness, and the like lusts, which have kept Christ out of their hearts, and kept them out of the Kingdom of Heaven.

5. *In going away, some of them shall remember how nearly they missed of this happiness*; that they were almost perswaded to be Christians in deed, as well as in name, and to accept of Christ upon his own terms; that they were not far from the Kingdom of Heaven; that they were come even within sight of the heavenly *Canaan*, and yet dyed in the Wilderness; that they were come even to the gate of the *New Jerusalem*, but finding it too straight for them, and the luggidge of their sins together, there they stuck and could not enter in; that they climbed up a great way of the Hill to *Zion*, but did not reach the top, and tumbling down, the fall was the greater: They will remember the means of Grace which they enjoyed; the Ordinances which they

sat under, and the Treaties which the Lord did make with them by his Word and Spirit, about their Life and Salvation, and the carriage of their hearts towards the Lord in those Treaties, some of them will remember, what convictions the Lord wrought in them of sin, and what tremblings of Conscience, for fear of Hell and Wrath to come; and if they had followed that preparative work, they might have quickly been acquainted with Christ, and escaped the misery which they feared; but they stifled convictions, and shook off their troubles, they shut up their eyes against the light, and stilled the noise of their consciences, and calmed their Spirits with the delights and pleasures of the World, and so grew more hardned in sin than before, and gave such repulses to the Spirit, that the Spirit quite departed from them. Others will remember that they were perswaded to ascend some steps higher, under the Ministry of the Word: when they were reproved for such and such gross sins which they lived in the practice of, that they could have no ease in their Consciences, until they had broken off that wicked course; that they left off their drunkenness and their swearing, their uncleanness and unrighteous dealing, and were in a great measure reformed in their lives, but there were some lusts in their hearts which they hugged secretly, and delighted in, and could not be perswaded to leave, which were their undoing: Pride, Revenge, Uncharitableness, covetousness, or the like, remained in their reigning power, which were inconsistent with the power of Godliness. Others will remember what profession they made, and that they went with some kind of gladness in the company of God's People, unto his House and Ordinances, and heard

heard the Word, and received ſome impreſſions thereof, yea, obtained ſome kind of Grace under its influence; that they had a kind of Righteouſneſs, Repentance, Faith, Deſires, Love, Joy, Hope; that they had ſome taſte of the Heavenly Gift, and the Powers of the World to come, and thought themſelves as fair for Heaven as the beſt, and who-ever miſſed, that they ſhould not miſs of Glory: but O the confuſion and vexation which will be upon the ſpirits of theſe Perſons, when the Lord Jeſus ſhall diſown them, and ſhut them out of his Kingdom! O what tearings of heart will they have, when they perceive that they were miſtaken, and find themſelves diſappointed of the happineſs which they had ſuch hopes of, and confident expectations to obtain! when they find that their ſilver was but droſs, and their graces were counterfeit, and not of the right ſtamp, that they had not the Image and Superſcription of Chriſt upon them! when they remember that they had a righteouſneſs, but it was like the morning Cloud, which the wind of affliction or temptation had driven away; that they had ſome repentance, but it was legal, not evangelical, that the tears they had ſometimes ſhed for ſin, were like the early dew, which the bright Sun of proſperity did quickly dry up; that they had a Faith, but it was a temporary Faith, which wanted deep rooting in the heart, and whatever flouriſhing fruit it quickly ſent forth, yet the Hot Sun of perſecution did wither it, that it came to nothing; when they were put upon the Trial; that they had deſires after Chriſt, and the favour of God and ſpiritual things, but they were but faint velleities, they were like the untimely birth of a Woman, which never came to any perfection;

fection; that they had love to God in shew, or it may be at some time a passionate glow of heart under an Ordinance, which was not enkindled by a spark falling down from Heaven upon them, blown up by the Spirit of God, but a false or more inferiour fire, which arose from a simpathy with Ministers, or other Christians in the more inferiour workings and expressions of their love, which in the sincere arose from the right Principle, that they had some kind of hope, but it was like a Spiders Web, broken quickly to pieces, or swept down by the Beesom of destruction with them into Hell; that they had some joys, but they were flashy and ungrounded; some tasts arising from misapprehensions of Gospel-priviledges, and misapplication of Gospel-promises, all which did quickly vanish and come to nothing; they will find, if not before, be sure at that day, that they were mistaken, and have lost all their pains and labour, for want of a thorow work of Grace; for want of soundness at the root, for want of hearty sorrow, deep humiliation, good-grounded, and deep-rooted faith, supream love, well-bottom'd hope, universal reformation and mortification of the deeds of the body; that none of their actions were accepted by the heart-searching God for want of a right principle and end. And when these persons are sentenced to Hell, are going away from Christ, and the glory which once they had hopes of, and were so near unto, and had they gone but a step or two further, they might have attained. O with what unconceivable grief and cuttings of heart will it be! they will remember then that they did seek to enter in at the strait Gate, and they will wish with all their hearts that they had striven, that they had taken more

pains,

pains, that they might not have missed and fallen short of Salvation; possibly then with unutterable anguish they may say, *There is a glorious inheritance in Heaven, which we are now departing from, we often prayed for it when we were upon the Earth; and if we had been sincere and fervent, if we had resolved to take the place by storm, and would not have denied, we might have got it; we have read of it in the Word, and heard of it in Sermons, and it hath been proffered to us freely, and if we had renounced the World, and forsaken sin, and chosen it for our portion, we might have had it; we parted with some sins, if we had left all, it should have been ours; once we had some hopes of it, when we had some taste of it, and had done some things to obtain it: and if we had gone a little further we might have indeed obtained it: if we had taken pains with our hearts before God to get them raised to things above; if we had denied our selves, and mortified our members upon the Earth; if we had put away all our transgressions, and cast away our own righteousness, and rolled our selves wholly upon Jesus Christ, and acted faith upon him and the promises of his Kingdom, and walked in the narrow way which we seemed to walk in, we might now have been made possessors hereof, and shined amongst yonder glorious Saints, some of whom were our Companions, and hoped for our Company, and wonder to see us separated from them; but alas! we were sloathful and careless; we were unwatchful and idle; our pains was more to appear Religious, than be Religious; we had some lusts which lay nearer our heart than Jesus Christ; we did some things with seeming vigour, but carnal motives were the chief incentives to our duties; and however Lifeless, Faithless and empty of true Grace they were, yet we trusted in them, and made them our Saviour, and never were brought clear off*

from

from our own bottom, unto a closure with Jesus Christ; and we have fool'd away our salvation, and made our selves unworthy of eternal life. Deservedly, deservedly *do we lose this Crown for our folly. O that we had been sincere and thorough Christians!*

6. *In going away it will sting the wicked to think that now this happiness of Heaven is irrecoverable.* Once they might have obtained it, and that upon ease terms: yea, after some refusals of it they had fresh proffers and invitations; the door of mercy, and gate of Salvation and glory stood open a long time; but now the door is lockt upon them, and will never be opened more, they must go away without any hopes of ever entring into the *New Jerusalem*, or obtaining the least degree of the happiness of the Saints; they must bid adieu unto joy and comfort for ever. These considerations will sting Gospel-sinners in their going away.

Thus concerning the first particular in the execution of the sentence on the wicked, they shall go away.

---

2. They shall go into punishment, and here I shall speak,

1. *Of the punishment they shall go into.*
2. *Of their entring into this punishment.*

1. *Concerning the punishment which the Wicked shall go into.* Take two or three places of Scripture which set forth this punishment, *Mat.* 25. 41. *Depart ye cursed into everlasting Fire,* Mark 9. 43, 44. *Then to go into Hell where their Worm dyeth not, and the Fire is not quenched.* Rev. 14. 10, 11. *They shall drink of the Wine of the Wrath of God, which shall be poured out without mixture, into the cup of his Indignation, and be tormented with Fire and Brimstone,*

and

and the ſmoak of their torment aſcendeth up for ever and ever. The puniſhment then will be God's Wrath, which the damned ſhall drink of, ſo as to feel the immediate impreſſions thereof upon their ſouls; and fire and brimſtone kindled by the breath of God, the impreſſion whereof they ſhall feel upon their Bodies; but what tongue can expreſs the puniſhment of the wicked in Hell? if ſome expreſſions in Scripture concerning it be metaphorical, ſurely they fall ſhort of what the real puniſhment will be; the drops and ſprinklings of Gods wrath here are but ſmall in compariſon with the Ocean which the wicked ſhall be caſt into: the top of the cup hath nothing of the bitterneſs which they will find in the dregs: never was there ſuch a fire on Earth as the fire of Hell, never was there ſuch a pain endured by thoſe which have undergone the more exquiſite torments, as the pains and torments which ſhall be inflicted hereafter upon the damned. Yet, though we are not able here to conceive how dreadful this puniſhment will be, we may conceive it to be unexpreſſibly more dreadful than any puniſhment on Earth, if we conſider,

1. *The Inflicter of it.*
2. *The Subject of it.*
3. *The Properties of it.*

1. *Concerning the Inflicter of the puniſhment which the wicked ſhall go into,* and that will be the moſt holy, juſt, powerful, and ſin-revenging God; the wicked will then fall into his hands immediately, and *O how fearful a thing it will be to fall into the hands of the living God!* Heb. 10. 31. Wicked men now have no fear of God before their eyes, though their ſins and affronts to God be great, and his anger

and

and displeasure against them be great; yet because his goodness and patience towards them is also great, because he keeps silence, and doth not speedily execute his vengeance upon them, therefore they are secure, and insensible of his displeasure, and have lighter thoughts and lesser fear of him, than of weak dying worms like themselves: but when their eyes shall be opened, at the last day, and a discovery of God shall be made unto them in his infinite Majesty, and Greatness, and Power, and Holiness, and Fiery indignation against them: O how fearful then will it be to fall into his hands! It will be very sweet to fall into the arms of his Love; but very dreadful to fall into the hands of his displeasure, when God doth execute his vengeance himself, he will do it very terribly, especially if we consider,

1. That he will glorifie his infinite *wisdom* in the punishment of the damned, which will contrive such tortures for them, that if all the Men in the World should joyn their wits together, and take to their help all the Devils in Hell, they could not invent the like; dreadful Ingredients will his Wisdom find out to put into the Cup, which he will put into the hand of the wicked to drink.

2. That he will glorifie his infinite *Power*, he will make bare his arm, and smite with an infinite force; the blow of a Child will take little impression, but if a *Goliah* smite with a *Goliah*'s Sword, he will smite to the ground; the weightier the hand, the heavier the stroke; there is more difference between the Power of God and the strongest Creature, than between the strongest Creature and the weakest Child; It would be dreadful to be delivered up

up to the power of ſome ſtrong and fierce cruel Creatures: what will it be to be delivered up to the power of the Omnipotent and moſt furious God! God will glorifie the power of his anger in the deſtruction of the wicked, *Rom.* 9. 21. *What if God willing to ſhew his wrath, and to make his power known*, &c. God will ſhew what his power can do in the puniſhing of the wicked; his laſt work of Power in puniſhing, will be as glorious as his firſt work of Power in Creating; and he will glorifie the power of his anger in Hell, as he will glorifie his goodneſs and love in Heaven, in Heaven he will open the treaſures of his love, and in Hell he will open the treaſures of his wrath. God will inflict the puniſhment.

---

2. *Concerning the ſubject of the puniſhment*; which the wicked ſhall go into, and that will be both ſoul and body.

1. The *Souls* of the wicked will be puniſhed, not only with the loſs of the glorious and comfortable preſence of God, and the happineſs of Heaven; but alſo I conceive that they will be filled with anguiſh through the impreſſion of Gods wrath upon them; they will be fill'd up to the brim with the wrath of *God*, the Arrows of the Almighty will be ſhot up to the head in them, and pierce them thorow and thorow; we read *Rom.* 2. 8, 9. *Of Indignation and Wrath, Tribulation and Anguiſh, which at the day of wrath ſhall be upon every ſoul that doth evil.* The impreſſions of Gods indignation and wrath on the ſoul, will effect tribulation and anguiſh: ſuch wounds they will have in their ſpirits, as will be unſupportable, ſuch tribulations as will be horrible, ſuch anguiſh as is inconceivable, when the hand of

the

the Lord is upon them, when they see the frowns of his brow, when he strikes them with his anger. Christ tasted the bitterness of Gods wrath in his soul, for the sins of others, which caused his bloody sweat in the Garden, and such roarings upon the Cross. O how bitter will the wrath of *God* be to the wicked, when their souls taste of it for their own sins, it will be *God's* wrathful presence which the souls of the damned will feel the impressions of, which will make hell to be hell, as it will be the glorious and comfortable presence of *God*, which the souls of the Righteous will feel the impressions of, which will make Heaven to be Heaven.

2. The *Bodies* of the wicked shall be punished, they have been sharers in sin, and they must share in torment; they must lie in the *Lake of fire and brimstone*, Rev. 21. 8. the torment of the bodies of the wicked will be dreadful, besides the impression which the anguish of soul will make upon them, they will have their own proper torment, through the sense of the fire which will be kindled about them, and burn more horribly than *Londons* fire did, when it had got into the heart of the City; their torment will be greater than if scalding lead were poured into their bowels; than if they were torn in pieces with Wild-horses; than if their breasts were ript up, and their hearts were pluckt out with burning pincers; it will be worse than if they were cast into a cauldron of boiling pitch or lead, or put into *Phalaris's* Bull, or *Nebuchadnezzars* fiery furnace: the torture of the damned's bodies will be far beyond the sharpest pain now incident to humane nature by racking diseases, or have been inflicted upon any of the children of men by the most cruel Tyrant; for the bodies of the wicked when raised again, will be

strength-

ſtrengthened unto a greater capacity for Puniſhment, when they will be made incorruptible and immortal, and puniſhment will be the end of their reſurrection: But more of this Puniſhment under the Properties.

---

3. *Concerning the Properties of the puniſhment*, which the wicked ſhall go into.

1. It will be *univerſal*, it will not only be in Soul and Body, but alſo in every part of both; in every faculty of the Soul, in every member of the Body: O the black thoughts, the diſmal apprehenſions, the griſly fancies, the heavy griefs, the ſinking fears, the dreadful terrors, the helliſh gripes, the utter deſpair, the horrible anguiſh and confuſion which the Soul will have, when the Wrath of God ſhall be poured in upon it like water! the Wicked will not only be in hell, but they will have a hell in themſelves; in their Conſciences they will have a never-dying worm, which will gnaw and tear them; they will have a ſtorm in their ſpirits raiſed by the wind of Gods wrath, which will blow moſt fiercely upon them; every faculty of the ſoul will be afflicted according to its capacity, and every member of the bodies of the wicked will be tormented. O how will their eyes glare, their tongues roar, their hands and feet fry, their fleſh roaſt! no part will be free from the devouring flames of this horrible burning Fire; there are many diſeaſes which the body is expoſed unto in this world, but very ſeldom do they meet together in the ſame Subject; if the head ake, the members may be free; if the foot be pained, the hand may be at eaſe, and ready to contribute ſome relief up to the pained part, and if the body be ſick, the Soul may give ſome conſolatory

Argu-

Arguments to alleviate the irksomness of the Disease; but in Hell the punishment of the wicked will be universal, it will be in every Member of the Body, and every Faculty of the Soul.

2. The Punishment of Hell will be *extream*; the Souls of the wicked will be filled with anguish, as full as they can hold; their capacity will be larger, and they will be filled up to the height of their capacity; and their bodies also will have the most exquisite pain, as it is possible for them to endure; their sense of pain will be quicker, and their strength to endure pain greater, and their pain will be in the utmost extremity: Some pains of the body here are not very acute; and some troubles of Mind may well enough be borne; but any Disease in extremity is very irksome, the pain of the head, or the tooth in extremity, the gout, stone, chollick in extremity, especially the troubles of mind in extremity, will make a man weary of his life; but to have every part afflicted in extremity, and the uttermost extremity, and that beyond our now capacity or conception, this will be very dreadful.

3. The Punishment of the wicked will be *continual*, without any intermission or alleviation; the wicked will have *no rest day nor night*, Rom. 14. 11. There will be nothing but *weeping and wailing, and gnashing of teeth*, Mat. 22. 13. The most painful diseases here have their fits, which do not continue long; the diseased find after their fits some ease and asswagement, they have intermissions sometimes, some *lucida intervalla*, lightsome intervals, but the wicked in Hell will have no ease or asswagement, no lightsome intervals of their grief and pains; there will be no mixture of comfortable ingredients in the Cup of *God's* Wrath, which the damned must drink

drink of; there will be but one fit in their diſeaſe, and this fit will alwayes be at the height, they will not have the leaſt drop of water to cool ſo much as the tip of the tongue which ſhall be tormented in flames; their grief will not have any allay, they will not have one comfortable thought, no eye to pity them, none to bring any relief unto them; O how bitter will their ſins be to them! Here they are but bitter-ſweets, then they will be nothing but bitterneſs, and gall, and wormwood unto them; their Puniſhment will be continual.

4. The Puniſhment of the wicked will be *remedileſs*: There will be no eſcaping or flying from the wrath of God; now ſinners may flee from the wrath which is to come: But when it is once come, and hath got hold on them, it will hold them down, ſo that they ſhall never get looſe from it: Now they may agree with their Adverſary upon the way, they may make their peace with God in this World, there is no ſin for which they may not obtain a pardon, but the unpardonable ſin againſt the Holy Ghoſt, which carries Men away from God; but hereafter in Hell there will be no ſacrifice for ſin; the Saviour of Mankind will be their Judge, and paſs an irreverſible ſentence of condemnation upon them; it is poſſible now for the wicked to be delivered from this puniſhment, but it will be impoſſible then to be delivered *out of it*; their Puniſhment will be remedileſs.

5. The Puniſhment of the wicked will be *eternal*. Hell fire will be *unquenchable*, Mat. 9. 43. *everlaſting*, Mat. 25. 41. *The ſmoak of their torment will aſcend up for ever and ever*, Rev. 14. 11. This eternity of Puniſhment will be a fearful aggravation of it; if you ſaw a Maleſactor torn to pieces with wild Horſes,

Horses, or thrown into a fiery Furnace, and there burned to ashes, you would say that either of these are dreadful Punishments; though the pain possibly might not endure a quarter of an hour, for death concludes all bodily pains here: What then will it be to endure the torments of Hell for ever! a small pain, if it should last long, would be very irksome; much more some racking pains by the stone, strangury, gout, cholick, and the like, if they should continue for a year, or a month together, how miserable would they make the life to be! yea, if a Man should hold but one of his fingers in the fire but for a day, it would afflict him more than all outward comforts could delight him; the torments of Hell will not be in one part only, but in every part; not in a weaker degree, but in the greatest extremity; not for a day, or a month, or a year, but for ever; the wicked will be always dying, never dead; the pangs of death will be ever upon them, and yet they shall never give up the Ghost; if they could dye, they would think themselves happy; they will alwayes be roaring, and never breath out their last; always sinking, and never come to the bottom; always burning in those flames, and never consumed; the eternity of Hell, will be the Hell of Hell. When our Saviour endured equivalent Punishment to this of Hell for his People, it had not this circumstance of Eternity in it, there not being that need, because of the excellency of his person; of that, though the pains of Hell gat hold on him, yet they could not keep him in hold, but he brake thorough them, and triumphed over them, and could say in the conclusion, *It is finished*: But the damned will not be able to break thorough their Punishment; they will

will be compaſſed about with it, and hedged in, and ſhut down, and never be able to lift up the head; never ſhall they ſay of this Puniſhment, *It is finiſhed*, for their pains will always be as it were beginning; when they have ſpent the time of as many years in Hell as there are ſtars in the Firmament, ſands on the Sea-ſhore, and motes in the Sun, their torment will be as it were beginning, and no nearer a concluſion, than the firſt day they were caſt into that place. Who can expreſs this Eternity? when we lanch forth our thoughts in the conſideration thereof, we loſe them quickly, it being ſuch a deep which cannot be fathomed, ſuch a vaſt Ocean which cannot be meaſured; yet a little to extend your thoughts in the conſideration of the Eternity of the Wickeds Puniſhment, I ſhall by one or two ſuppoſitions illuſtrate ſomething of the vaſtneſs hereof.

Suppoſe that this Globe of Earth on which we tread were hollow, and that it were filled with great Folio Books, as full as it could hold; and moreover there were Books heaped up upon it to fill the whole circumference of the air round about it; yea that the whole ſpace of place to the uttermoſt verge of the Empyrean Heavens were filled with Books, and all this vaſt number of Books were filled with figures in the higheſt degree of multiplication; O what a number of Books would there be in the whole ſpace of place! what a number of figures in theſe Books! and what a vaſt number would there be deciphered by theſe figures! A bit of Paper half as broad as a half-penny will hold the figure of the number of as many years as have been ſince the Creation of the World, what then would a whole leaf of a great Folio

hold? what would a whole Folio hold? what then would a room full of Folio's hold? what would the whole World full of Folio's hold? Now if at the end of time, when the Wicked go to Hell, God should fill the whole space of the World with Folio's full of figures of numbers, and tell the Wicked that every thousand years one of these numbers should be substracted, and promise them when all the numbers were substracted out of all these Books, they should have a release out of their torments; they would have a small spark of hope, that after the substraction of so many millions, millions, millions, of innumerable numbers in the revolution of so many millions, millions, millions of innumerable years, yet at last there would be an end, there would be time then set, and a wearing towards an end; yet if we could cast our thoughts so far in a supposition, that all this number of years wherein all this number of figures were substracted, by one in a thousand years, were past and gone; yea wherein they were all substracted; as many thousand times as the number of the figures in all those Books would amount unto; yet even then the Punishment of the Damned would be as far from ending, as at the very first beginning of them.

Yea, suppose further, that there were as many Worlds as the numbers in the Books before supposed would arise unto, and these Worlds should continue as many years as by this account there would be Worlds; and all these Worlds were filled with Angels and Men; and all these Angels and Men should be imployed in nothing else from the beginning of these Worlds unto the end of them, but in conceiving numbers of years unto the

the uttermoſt conception which they could have of numbers, what a-to-us-unconceivable number of years would there be conceived by ſo many Angels and Men, in ſo many years, in ſo many Worlds? yet if all that vaſt number of years were joyned to the end of the time wherein all the number in the figures of ſo many before-mentioned Books, were ſubſtracted by one in a thouſand years, and theſe multiplied as many thouſand times as numbers were conceived; ſuch a vaſt number of years would reach a great way, but they would not be ſo much as a hairs breadth in the meaſure of Eternity; and if we ſhould ſuppoſe the ſpace of all theſe years too, to be ſpent by the damned in torments, even then their torments would be as far from a concluſion, as they were upon their firſt entrance into Hell. *O Eternity! Eternity! Eternity! how vaſt is Eternity! how infinite and immeaſurable!* how horrible will the thoughts of Eternity be unto the Damned! to be puniſhed ſo extreamly, and that without any intermiſſion, or hopes of a concluſion! to fall into ſuch a horrible Pit, and fiery Lake, and there burn for ever without any poſſibility of ever getting forth! O dreadful! O blind World! O ſottiſh Sinners! that take no more care now to avoid, and get deliverance from ſuch a Puniſhment as this, which they are expoſed unto, and will be the certain conſequence of ſin without repentance.

Thus concerning the Puniſhment which the Wicked ſhall go into.

---

2. *Concerning their entrance into this Puniſhment:* When the whole crew of wicked and ungodly per-

sons, together with the whole flock of Devils are departed from the presence of Christ, and the glorious Saints, and Heaven is now upon their backs, and Hell before their face, and they are now come to the very mouth of the bottomless Pit, unto the Doors and great Gates of Hell, and now they are opened before them, and unto them, and for them; and they see the black smoke ascending up from thence, and smell a horrible stink from the sulphureous Fire, which they must be thrown into; and when they behold the horrible flakes of fire flashing forth from the Furnace of Hell, ten thousand times more dreadfully than those which were seen to arise from *London* on the Munday night; and now begin to feel the heat, and see others tumbling in before them, and they following them: And when they begin first to put their hands and their feet into the fire; and now they are in and covered with flames, and begin to boil and fry, and when they perceive the Gates of Hell to be shut upon them, and great stones rolled upon them which can never be removed, and great Bars put upon them, which can never be broken, and they are out of all hopes of ever breaking Prison, and getting forth: O how will they screek, and roar, and cry out in the anguish of their Souls, and torture of their Bodies, *Wo, wo be unto us, miserable sinners! and is this the Hell which Ministers warned us to flie from? and yet would we needs run our selves into such flames? Is this the wages of our sin? hath our drunkenness, swearing, whoring, lying, and unrighteous dealing, such a dreadful consequent as this? Is this the company we must take up our eternal abode withal? and this the place of our eternal habitation? must we then dwell in this*

devouring

devouring Fire, and inhabit these everlasting burnings? O miserable! miserable! forlorn Wretches we! would God we had never been born! O that we had been Dogs or Swine! O that we had been Serpents or Toads! O that we had been the meanest Worms, or Stones, or any thing without souls, who are now annihilated! O that we had been nothing, or might be turned to nothing! O that we could recall our time! how would we improve it! O that it were with us as once it was, when our being and abode was upon the earth, when the day of Grace did shine upon us, and the means of Grace were afforded to us! how would we pray, and hear, and watch, and strive, and live! how would we forsake sin, accept of Christ, and deliver up our selves unto universal obedience! but alas time is fled! the day is spent! the door is shut! we are bound up in Chains which cannot be loosned; we are now in torments which cannot be remedied, and are extream, and will never be ended! O the pains of my eyes! would I had none! O the pains of my tongue! would it were out, and I were dumb! O the torture of my hands and feet! would they were off, and my whole body were consumed! O I am sick! I am sick! and here is no Physician! I am sad, I am sore troubled! and here is none to pity me! my head doth burn! my heart doth ake! O the terrors which I feel! O the gripes and tearings of the never-dying Worm within me!

But who can conceive what the thoughts and complaints of the Damned will be at their first entrance into the Punishment of Hell? Thus concerning the execution of the Sentence pronounced by Christ upon the Wicked.

CHAP. X.

2. THe second thing is to speak of the execution of the Sentence pronounced by Christ upon the righteous, *Mat.* 25. 46. *These shall go away into everlasting Punishment*; there is the execution of the Sentence on the wicked. *But the Righteous into life eternal*, there is the execution of the Sentence on the Righteous. And here I shall speak,

1. *Of the Righteous going away.*
2. *Of the Righteous going into life eternal.*

1. *Concerning the Righteous going away.* The wicked shall go away, and the Righteous shall go away too; the wicked shall go away from Christ and Saints, and the happiness of Heaven; and the Righteous shall go away from Devils and wicked Persons, and the misery of Hell, which with some considerations will be unspeakable Comfort unto them.

---

1. *The Righteous shall go away from Devils:* Christ doth here redeem them, and deliver them from that tyrannical Power which the Devil had over them before Conversion, yet they are not wholly freed in this life from all his assaults, and baits, and snares; some of them are much buffeted and oppressed by him most part, if not all their days: But at the last day they shall all go away from Satan; the Devil and all his Angels will be lockt up in the bottomless Pit, and the Righteous will never

never be moleſted with any of them any more; however the righteous ſometimes are foiled by Satan here, and receive ſome wounds in their ſpiritual Combat; yet then they will be victorious, and Triumph over Principalities and Powers, and leave them bound in Chains behind them: They ſhall go away from Devils.

2. *The Righteous ſhall go away from the Wicked Perſons:* Some of the Wicked ſeparated them from their company when they lived on Earth; now God will ſeparate them from the company of all the Wicked; they were hated by the Wicked, and troubled by them, and ſome of them ſuffered much under their reproaches and perſecutions; then the Wicked will ceaſe from troubling them any more: Their hearts were grieved with their Oaths and filthy lewdneſs, and ungodly Converſation in the World; but now they ſhall go away from the wicked, no Devil or Wicked perſons ſhall be admitted into their ſociety, or have any room in the place whither they are going.

3. *The Righteous ſhall go away from that place and ſtate of miſery which the Wicked ſhall go into:* They ſhall be delivered from the damnation and puniſhment of Hell, and all fears of it for ever: And herein their joys will be unconceivable, in that,

1. *They ſhall have deeper apprehenſions of the puniſhment of Hell, than ever did here enter into their hearts to imagine*; they were told by the Word and Miniſters what a dreadful puniſhment was preparing for the damned; and they did believe it, and fear it, and flee from it; but the one half was not told them; the Fire which they conceived, was but as it were a painted

fire in comparison with that which they will see the Wicked cast into; the pains they fancied were but flea-bitings in comparison with those which they will see the Wicked undergo: They guessed something at the Wrath of God, by the little scorchings thereof in their first conviction of, and contrition for sin; by the sweetness of God's smiles of love afterwards, they judged that his displeasure and fury would be unsupportable; but their thoughts were mean, and short of that fiery vengeance and dreadful wrath which then will break forth into a flame to consume the ungodly: As the Wicked will have high apprehensions of the glory and happiness of the Righteous, beyond whatever entred into their hearts to conceive here in this World, and it will be their unutterable grief to be deprived thereof, and shut out for ever from the Kingdom of Heaven, which the Righteous with joy and triumph shall go into: So the Righteous shall have deep apprehensions of the sufferings and misery of the Wicked, beyond whatever they did imagine here; and it will be no small part of their joy that they are delivered from this misery, and saved from the torments of Hell, into which they shall see the Wicked go with such dread and horror. *Lazarus* will then see *Dives* tormented; the other Apostles will see *Judas* thrust into Hell, and all the Righteous will be spectators of the vengeance which the Lord Jesus will execute upon the ungodly World; and O how will they then adore God's electing love! how will they value the Blood of Christ, which was shed for the redemption of them! how will they bless God for pardoning mercy! how will they hug the feet of

of their Saviour, who hath delivered them from this ſo dreadful wrath, and fearful torments which they will ſee inflicted then upon the damned! eſpecially,

2. *When they conſider in their going away, that they were by nature children of wrath, even as others,* Eph. 2, 3. That they had as foul Natures as the vileſt; that they had as leaprous, poiſonous, odious hearts, until they were renewed and ſanctified, as thoſe which they ſhall ſee condemned and tormented; that they were ſometimes fooliſh and diſobedient, ſerving divers luſts and pleaſures, hateful and hating one another, until the kindneſs and free love of God was manifeſted in the regeneration and renovation of them by the Holy Ghoſt, *Tit.* 3. 3, 4, 5. That they were deaf in ſin with others, and walked according to the courſe of the World, according to the Prince of the power of the Air, who wrought in them, as in other children of diſobedience, ſo that they were as forward as others to fulfill the deſires of the fleſh, and of the mind, and ran with others unto the ſame exceſs of riot, until God, who is rich in mercy, for his great love wherewith he loved them, had quickened them, and ſaved them by his Grace, and hereby put a difference between them and the Wicked, who went on to the end of the ſinful courſe in which ſometimes they were running with them in company, *Eph.* 2. 1, 3, 4, *&c.* Yea, ſome of them will remember how they outſtripped others in ſin, and were guilty of more groſs breaches of the Law than many millions of the Wicked, whom they will ſee condemned; and that they ſhould eſcape, and be awakened to repent, and enabled to believe and reform; and that they ſhould obtain pardon and ſalvation

through Christ when others were passed by, and let alone to perish under smaller sins; this will fill them with astonishing admiration, and wondering joy: When they see some of their near Relations going to Hell, their Fathers, their Mothers, their Children, their Husbands, their Wives, their Brethren, their Sisters, their intimate Friends and Companions; however they are grieved now to see them take such courses, and walk in the way to Hell, and they labour to pull them out of that way, and would fain perswade them to walk with them in Heavens way; and are troubled to fore-think of the torment which they must endure if they go on; yet hereafter relative tyes, and those affections which now they have to Relations out of Christ, will cease, and they will not have the least trouble to see them senteneed to Hell, and thrust into the fiery Furnace; but rejoyce in the glory of God which will be manifested unto them in their destruction; and, O the joy that they will be filled withal to think that they were not passed by with the rest of their relations, that they are not under the same deserved condemnation with them; that God should chuse but one or two in many Families, and they should be in the number of the chosen ones; that when his chosen were comparatively so few, and the Reprobates so many, that they should be elected, when there was no motive in them to incline God to the choice of them; that he should chuse them freely; if he had not chosen them, if they were now to change places with some of their wicked Relations going to Hell, this would be dreadful; but that they are going from Hell, when their Relations are going into

into it, this will fill them with joy unſpeakable: Eſpecially,

3. *When they conſider in their going away, that they were ſometimes ſo near to Hell:* That whilſt they were in a ſtate of nature, and under the guilt of ſin, that ſome of them were near to death; that they were brought to the ſides of the Pit, to the doors of the Grave, to the very brink of Hell, before they had repented, and accepted of Jeſus Chriſt; ſome of them will remember how near they were to death when they were young; how near they were to death by ſome caſualties, how near by ſome diſeaſes; ſome of them will remember the great Plague in *London*, which ſwept away ſo many thouſands, how ill they were provided for death at the beginning thereof; how nearly they eſcaped the diſeaſe; and ſome which had the diſeaſe, how nearly they eſcaped death by it; and if they had died then, that they ſhould have certainly gone to Hell: O how will they remember the Providence of God in keeping them alive, notwithſtanding the many dangers they were in of death, all the days of their unregeneracy; and when they moreover conſider how they tryed Gods patience, and trampled upon it by their hainous provocations; how they abuſed his goodneſs, and turned his Grace into wantonneſs: How they did haſten in the ways of ſin towards Hell, and were come even to the end of the line: That ſome of them were Drunkards, and Sabbath-breakers, and profane Perſons, and Swearers, and unclean Perſons, and Perſecutors of the People of God, and were arrived even to the height of wickedneſs, and wanted but a ſtep or two of falling in-

to

to Hell; and yet that the Lord should meet with them, with a flaming Sword in the way of sin, they were driving on so fast and furiously in, and stop them, and turn them, and change them, and bring them home to himself: Yea when they had deafned their ears against many calls, and stifled many convictions, and often quenched the motions of his Spirit, and were so unwilling to leave their sins, and to come out of the way of destruction: And were so desperately bent upon their ruine, that yet he should knock, and call again and again, and follow them still by his Spirit; that he should lay hold on them as the Angels did on *Lot*, and bring them out of *Sodom*, even by force, and over-power the contranitency of their stubborn wills, and break open the door of their hearts, and overturn the strong holds of Sin and Satan, and set up the throne of his Son within them; that he should snatch them like fire brands out of the fire, and pluck them out of the snare of the Devil, that had almost dragg'd them into Hell: O how will they be astonished to remember God's infinite pity and love, and the power of his rich Grace that did work Salvation for them! especially when they perceive how dreadful the misery is which they are hastening unto! I have heard of a Man who in the night galloped over a high Bridge which was broken down all but a narrow Planck, which God's Providence directed his Horse feet upon, which if they had slipt never so little on the one side or the other, Horse and Man had fallen into the deep stream and been drowned, which the Man did not know till the next morning; but then viewing the place, and considering the danger he had

had ſo narrowly eſcaped, was ſtruck with ſuch aſtoniſhment at it, that he fell down dead in the place. When ſome of God's People ſhall go away from Hell at the laſt day, and look behind them into the bottomleſs Pit, and take a view of the ſtreams of Fire and Brimſtone, which are running in the burning Lake, and remember how they have galloped over thoſe ſtreams, when they were in the career of their ſins, and by how narrow a Planck they paſſed over them, that if they had ſlipped but a little aſide, they had fallen into the lake, from whence they could never have got out; when they ſhall remember how near they were to Hell, and how narrowly they have eſcaped ſuch horrible torments, ſurely they will be ſtruck with ſuch admiration and joy which now they could not bear, but would over-whelm their ſpirits; and bring immediate death upon them, but then their nature will be ſtrengthned to bear this joy, which might be enough to ſweeten an Eternity, if they had no other happineſs than the conſideration of the miſery from which they have been ſo wonderfully delivered. Thus concerning the going away of the Righteous from the Wicked, and the miſeries which they ſhall endure.

---

2. Concerning their going into eternal life: and here I ſhall ſpeak,

1. *Of the eternal life they ſhall go into.*
2. *Of their going into eternal life.*

1. *Concerning the eternal life which the Righteous ſhall go into.* Eternal Life is taken in Scripture frequently for the Life of Grace, but chiefly, and ſo here, for the Life of Glory: by Eternal Life we are

are to understand the glory and happiness which the Righteous shall have in Heaven, of which happiness in Heaven I shall speak,

1. *Subjectively.*
2. *Objectively.*
3. *Formally.*

---

1. *Subjectively*; The subject of the happiness in Heaven, will be both the *bodies* and the *souls* of the Righteous.

1. The *bodies* of the Righteous will be subjects of the happiness of Heaven.

1. They shall be most *glorious* bodies, 1 *Cor.* 15. 43. *They are sown in dishonour*, when they die; *they shall be raised in glory* at the Resurrection; Some glory and Majesty is put upon the Bodies of Men now, in comparison with the Bodies of inferiour Creatures: but the bodies of the Righteous shall then be made a thousand-fold more glorious; there is not so great a difference between Celestial Bodies and Terrestrial Bodies; between the Bodies of the glorious Sun, and the Body of the meanest flie or worm, as then there will be between the bodies of the righteous on earth, and in heaven: they will be celestial bodies; they will *shine like stars*, Dan. 12. 3. Yea, *like the Sun in the Kingdom of their Father*, Mat. 13. 43. Their bodies will be transformed, whereby their dirty hue will be changed, more than if all the stones in the street were turned into Diamonds. *Phil.* 3. 21. *Their vile bodies will be fashioned like unto the glorious body of Christ*: Now their bodies are vile, being so frail, especially as they are the instruments of sin, they are earthy as they bear the image of the *Earthy Adam*;

Adam; then they shall be glorious, because they shall bear the Image of the *Heavenly Adam*: the bodies of some do now shine with Gold and Pearls, and costly Apparel which are about them, and yet under all, their bodies remain vile bodies; but hereafter the bodies of the righteous shall shine with a marvellous brightness and glory through the qualities which shall be in them, beyond what the richest Attire can give.

2. And by consequence the bodies of the righteous shall be most *beautiful* bodies: they shall have a perfect beauty, beyond what-ever eye did behold, in the fairest women that ever lived upon the face of the earth.

Their bodies will have the most exact symetry of parts; those which were mis-shapen here, shall then be healed of that imperfection in their bodies: the crooked back shall then be made strait; the members which now are wanting, shall be supplied, and the parts which now are dissolved shall be put into the right place; and all joyned so exactly together; especially the lineaments of the face shall have such a figure and composition, as shall render their feature most lovely, and graceful, beyond what the greatest observers and admirers of beauty can conceive in their fancy.

Moreover, the bodies of the Righteous shall have a most sweet mixture of colours; there will be no black skin, no swarthy complexion, no pale face, no wan look; their colour will be most lovely, without change or fading; there will be no wrinkles of old age, but they will be alwayes young, fresh, and blooming; if the composition of the Elements, which are so dreggish, doth give forth in some such loveliness of colour, what will the more

refi-

refined composition of the Bodies of the Righteous do? when the Lord will fashion their Bodies after the pattern of his Son's Body; and therefore I conceive further, that the Bodies of the Righteous shall have a most comely stature, not dwarfish nor gigantick; but according to the measure of the stature of Christ: And lastly, to compleat their beauty, I doubt not but they will have most graceful gestures and sparkling motions in their countenance; they will have no grief to deaden their beauty, no anger or envy, or the like, to change and transform their visage; but love and joy will continually look out at their eyes, which still marvellously add to the lustre and sweetness of their beauty; they shall have most beautiful Bodies.

3. The Bodies of the Righteous shall be most *strong*, that they may be suitable to their great Soul, and fit for such Works as in Heaven they must be employed in; were they weak as now they are, they would never endure such Works and Motions, they tire and faint, their Spirits would quickly be spent; but in Heaven there will be no lassitude and weariness; no fainting, or failure of Spirits, all their motions, though never so great and continual, will be sweet and delightful; and therefore their Bodies must be strong that they may be suitable hereunto: Moreover, the glory of Heaven, which they shall have in their eye will sink in a weak Body, and the ravishing joys and love, the transports of their Souls in the Visions which they shall have, would crack a weak Vessel to pieces; they must be strong to bear the glory of the place; and when besides they must endure to all eternity; and all this without reparation, by meat, or drink

drink, or ſleep; I conceive that no Bodies viſible to us are made ſo ſtrong as the Bodies of the Righteous will be made at the laſt day.

4. Hence it follows, that their Bodies will be moſt *healthful* bodies, they will be free from all pain, and diſeaſe, which may in the leaſt weaken them; the temperature of their Bodies will be ſo exact, that there will be no fighting of contrary qualities within them, no flowing of ill humours: In Heaven there will be no Plague, nor Ague, nor Feaver, nor Gout, nor Stone, nor Strangury, nor any Diſtemper; no need of Food to preſerve Health, nor Phyſick to recover it.

5. The Bodies of the Righteous will be *Spiritual* Bodies, 1 *Cor.* 15 44. not abſolutely Spiritual, for then they would ceaſe to be Bodies; but comparatively to what they are now, they will be Spiritual; that is, I conceive they will be quick and nimble in their motions, like Spirits; now they are dull, and ſlow, and heavy, and a clog to the Spirit; I conceive that hereafter they ſhall be like Angels for quick and nimble motion; they may be ſo qualified, as in a moment to move many thouſand miles; why may not they move ſo quick then, as well as the Sun and other Stars in the Firmament do ſo now, which are bodies of many thouſand times greater magnitude.

6. The bodies of the righteous will be *incorruptible and immortal*, 1 Cor. 15. 44. *It is ſown in corruption, it is raiſed in incorruption*; and *v.* 52, 53. *In a moment, in the twinkling of an eye, at the laſt trump, the dead ſhall be raiſed incorruptible; for this corruptible muſt put on incorruption, and this mortal muſt put on immortality*; and *v.* 54. *Then ſhall it come to paſs the ſaying which is written, Death is*

ſwal-

swallowed up in victory. Now death is unavoidable, and unto some is very terrible; death hath all the children of men in the chase, and shoots his arrows at the righteous as well as the wicked; and though they be delivered from the *sting* of Death, which is sin, yet they are not delivered from the *stroke* of death; but however death play the Tyrant here on earth, and spare none, yet he will have no footing in Heaven; the bodies of the righteous when raised up again, will be impassible and immortal; immortality will be swallowed up of life, and the life of the body, as well as of the Soul will be everlasting.

2. The Souls of the Righteous will be the subjects, and the chief subjects of the glory and happiness of Heaven: if their Bodies shall be glorious, their souls shall be much more glorious, as being their more excellent part, and capable of more glory than their bodies will be: We read, *Rom.* 8. 18. of the glory which shall be revealed in us, that is, in the soul; and the Apostle tells us, that, *The sufferings of this present time, are not worthy to be compared with this glory*; the greatest sufferings and calamities in this World have not that evil and misery in the least shadow of comparison, with the happiness of the glory which shall be put into the Souls of the Saints; indeed the Apostle doth compare them, and see how he makes this future glory to out-balance, 2 *Cor.* 4. 17. *Their light afflictions which are but for a moment, do work for us a far more exceeding and eternal weight of glory.* The afflictions are light, but the glory will be weighty: the afflictions are but for a moment, but the glory will be eternal: the weight of glory, will be exceeding, more exceeding, far more exceeding;

ng; here the Apoſtle lays one high expreſſion upon the back of another, and another upon that, are ſo many great Mountains upon the back one of another, and when he hath got upon the top of the higheſt of them, yet he is too low to look into the glory of Heaven, and his expreſſion and apprehenſions fall ſhort of the glory which ſhall be revealed in the ſoul, when it ſhall be received into the *New Jeruſalem*, for it is yet to be revealed: and therefore as the Apoſtle *John* ſaith, 1 *John* 3. 2. It doth not yet appear what we ſhall be, but when Chriſt ſhall appear, we ſhall be made like him, not only the body ſhall be made like his glorious Body, but alſo the Soul ſhall be made like his glorious Soul, for we ſhall ſee him as he is; as the eye doth receive the image of the object which it looks upon, ſo the Soul in its Viſion of Chriſt ſhall receive the Image of Chriſt, and have a perfect ſimilitude and likeneſs unto him, the Soul will be made moſt beautiful, the perfect Lineaments of Chriſt will be drawn upon it: if Grace makes the Soul to Shine here, how much more will Glory which is Grace in the perfection of it, make the Soul to ſhine in Heaven! and therefore Grace is called Glory, it is glory begun, 2 *Cor.* 3. 18. *We all with open face beholding, as in a glaſs, the Glory of the Lord, are changed into the ſame Image from Glory to Glory, as by the Spirit of the Lord.* The vail which was under the Law, is now taken away, and with open face we behold the glory of the Lord, that is, I conceive, the Lord Jeſus Chriſt, who is the glory of the Father, the brightneſs of the Father's Glory; which Glory was more dark to our view under the Law, repreſented by the Cloud which filled the Temple; but now there is more clear

clear revelation of Christ without the Vail and Clouds of Types and Figures, whom we now see in the Glass of the Word and Ordinances, and hereby are changed into his Image, and receive from him impressions of Grace, which is Glory begun, through the operation of his Spirit in his Ordinances upon us; yet still we see him in a Glass, and therefore there is a darkness, through this interposition: and the eye of our Faith, which looks through this glass upon Christ is weak, and therefore our graces are imperfect, and our similitude to him is imperfect: but when the glass shall be removed, and instead of the sight of Faith, we shall have an immediate Vision, then our Souls will be changed into a perfect conformity unto his Image, and it will not be from glory to glory, from one degree unto another, but glory will be arrived unto its height, and the Souls of the righteous will be made perfectly glorious; their Souls will then have perfection of Holiness, without the least remainders of sin, which in this World the most holy Persons are not wholly free from.

1. Their *thoughts* shall be holy: no blasphemous thoughts shall then arise in their mind, no filthy thoughts, no envious and malicious thoughts, yea they shall not have the least vanity or impertinency in their thoughts, all their thoughts shall then be brought into perfect obedience unto Jesus Christ.

2. Their *understanding* shall be holy: there shall not be the least Cloud nor mist of ignorance or error to darken and fully them, when they appear before the glorious Sun of Righteousness, the brightness which will issue forth from his Face, will dispell all Clouds, and they will have a clear understanding

nding of all things which will be needful for em to know, to make them happy: God will en unlock his Treaſures, open his Books, which ow are ſealed, and open their underſtandings oo, that they may conceive thoſe myſteries of his Word, and that manifold Wiſdom of God, which ow doth exceed their comprehenſions.

3. Their *memories* ſhall be holy, they ſhall be engthened to retain and bring forth continually ut of their Treaſures whatever things, new or old, ſhall tend to feed them with love and joy, and ele-ate their ſouls in the praiſes of God.

4. Their *Wills* ſhall be perfectly holy; there ſhall be a ſweet harmony between their Wills and the Will of God, a perfect complyance with the ſweet Law which they ſhall be under, without the leaſt contranitency, or contradiction: they ſhall not have any evil motion, or inclination to evil in Heaven.

5. Their *hearts and affections* ſhall be perfectly holy; the inner-room of their hearts ſhall then be ſwept clean of all Cob-webs, there ſhall not the leaſt duſt of ſin remain; the roots of bitterneſs will be plucked up then, and the ſtains which now are upon them ſhall be waſhed off: all the diſorders and diſtempers in their affections ſhall be removed, yea ſome affections which now they have, and are ſuitable to this eſtate of ſin and imperfection, ſhall be removed in their ſtate of glory, ſuch as grief, anger, fear, and the like, they ſhall have no bitterneſs upon their Spirits, no ſorrow in their hearts, no ſinking and fainting of Spirit, no diſcouragement and deſpondency, no terrour or perplexity, no anguiſh or anxiety; all theſe ſhall flee away like a Cloud, yet they ſhall have no hope in Hea-

ven,

ven, nor desire as I conceive, because these affections suppose the chief good to be absent, and imply imperfection; but there they shall have a perfect enjoyment and rest of Soul in the chief good, which is the next thing to be spoken of, namely, the Object of the Saints happiness in Heaven.

---

2. *Objectively.* The Object of the happiness of the righteous in Heaven, or the chief good which will make them perfectly and compleatly happy, will be God, who is infinitely good in himself, and infinitely blessed in the enjoyment of himself, and in him will the happiness of the righteous consist, that which fills an Ocean, surely will fill a Bucket, or Nutshel; God will be the happiness of the righteous for ever; it is but a thin and subordinate happiness which is to be found in the creature; it is but an imperfect happiness which is here to be found in God, because of our blindness, and sin, and incapacity; but in Heaven, God will be a perfect happiness unto the Saints: It is said, 1 *Cor.* 15. 28. *That God shall be all in all.* God will be the whole happiness of the Righteous; God in Himself, God in his Son, God in the Angels, God in other Saints, God in themselves, God will be *all in all*, the only object of their happiness.

---

3. *Formally.* The happiness of the righteous in Heaven will consist in the union of the Subject and Object together: God will be united to their minds by *Vision*, and to their hearts by *Love*, from whence will spring unspeakable joy.

1. *The minds of the Saints will have a perfect Vi-*

sion

ſion of God: Which will infinitely tranſcend all the Viſions and ſweeteſt diſcoveries of God, which they have, or are capable of in this World; hereafter their capacity will be enlarged, their minds will be elevated; here they ſee God *darkly*, there they ſhall ſee him *clearly*; here they ſee him *afar off*, there they ſhall ſee him *nearly*; here they ſee him *as he is repreſented*, there they ſhall ſee him *as he is*; here they ſee him *in a Glaſs*, there they ſhall ſee him *immediately*; here they ſee *aliquid de Deo*, there they ſhall ſee *Deum*; here they ſee his *foot-ſteps*, ſome *impreſſes* of God upon the Creatures, eſpecially upon his Children, chiefly they ſee his Image in Chriſt, whom they view by faith in the Glaſs of the Goſpel, (as was ſaid) yet the uttermoſt they can here attain unto, is to ſee his *backparts*, but in Heaven they ſhall ſee *his face*, they ſhall ſee him *face to face*; they ſhall ſee him *as he is*. This, this will be the happineſs of the Righteous in Heaven, to have the immediate ſight, the beatifical Viſion of God.

2. *The hearts of the righteous ſhall be joyned to God, who is their chief good, by love.* But who can utter the love which the Saints ſhall have unto God in Heaven? it will exceed our now conceptions, much more will it exceed the love which thoſe of the moſt intimate acquaintance with God do here attain unto; that it will be heightned beyond what now it is, we may apprehend, if we conſider,

1. That the righteous will have an immediate viſion of God, as hath been ſhewn, now they are in a dark World, and have a Cloud upon their minds, and ſee but a little of God through a perſpective Glaſs of his Ordinances, a little in

the

the works of his hands, and in the works of his Spirit upon the hearts of his children; and if when they see and know him so little, they can love him so dearly above the whole World, how will they love him when they behold his face, when the Clouds shall be dispelled, and the Sun break forth? when they behold his beauty, and the transcendent excellencies which are in him, beyond whatever they could here imagine! how will their hearts be ravished with love to look God in the face, when they see him in himself, when they see him in his Son, when the Divinity of Christ shall appear in him, and shine so gloriously before them; when they see the Angels so full of God, and the Saints so full of God, and every thing in Heaven represent the glorious *Jehovah* unto them.

2. The love of God will heighten their love to him, to be loved by such an excellent Person, and with such a superlative love. O how will this inflame their hearts with love unto him! when they take a review of the past expressions of his love, and find the love of God in many things, which they did not mind, when they were in the World: and when they see a thousand-fold more love in those things which they did take notice of, but with low apprehensions, and dull affections, how will it raise their hearts! when their apprehensions of his love shall be raised, they will admire electing love, so free towards them without any provision of merit in them: they will admire his love in sending his Son to redeem them, and sending his Spirit to convert them; his love in pardoning their sins, in adopting them to be his Children; now they admire his love sometimes: *Behold! what manner of love is this, that we should be called the Children of God?* 1 John 3. 1

The

Then they will admire it ten thouſand times more; they will ſee Gods love in all his fatherly proviſions, protections, yea, in his chaſtiſements, and corrections, and all his providences working for their good; but O what love will they ſee in his ſpecial diſtinguiſhng mercies, beyond what now they apprehend; and God's paſt love will have a preſent and deep Impreſſion upon their hearts; further they will ſee the treaſures of his Love open, the heart of *God* opened, and the glory which in Heaven he will confer upon them, of which they ſhall never be deprived; and what a demonſtrati- of *God*'s love will this be unto them! Moreover then they ſhall have no doubtings of his love, which here do damp affections, they ſhall know aſſuredly that he hath loved them, doth love them, and will love them unchangeably, and eternally; and withal they ſhall have a full ſenſe of his love upon their hearts, which will make ſuch an impreſſion, as to raiſe their hearts to an unconceivable height of love.

3. The Righteous will have a higher capacity for love in Heaven than here they have, and they ſhall be filled with love unto the height of their capacity; they will be able to love a thouſand times more than now they can do, and they ſhall love unto their utmoſt ability; they will ſee perfection of lovelineſs in God, and all that are about him, and they ſhall have perfection of Love; here their love is ſincere and growing, but it is weak and imperfect; hereafter it will be grown up to the full height of it, and perfect love will caſt out all torment; here their love is mixed, the ſtream is divided, it runs and waſtes it ſelf in many ſmall Rivulets, which empty themſelves

upon the creatures; but then the whole stream will run forth unto God undividedly, not a drop of their love shall be spilt on the ground: *God* will be the sole object of their Love; here their Love is uneven and inconstant to *God*: sometimes it ebbs, and sometimes it flows: sometimes they have a high and spring-tide of love to *God*, but at other times it is low water: hereafter their love to *God* will be even and constant, and alwayes at the greatest height.

3. And O what joy will there be in their hearts, through the union which the righteous shall have unto God the chief good, when their minds shall be joyned to him in immediate Vision, and their hearts in perfect love! O how sweet a fruition of God will this be! what delights will spring from hence! if the Saints can now rejoyce exceedingly in God, when they see him so little, and their love is so imperfect, what will they do when they see and love him perfectly and fully! if they are now exceeding glad sometimes with the light of his countenance, though they have but a glimpse thereof, what will they be when they shall have a constant view thereof, and live eternally under the beams of that light! their love to God is sweet now, though it be weak; but what will it be in Heaven, when the conjunction of their hearts to God by love shall be so near and close? If the Saints can now rejoyce in hope of the glory of God, what will they do in the possession thereof, when Faith shall be changed for Vision, and hope turned into fruition; O how will the Saints rejoyce and triumph, when they have sailed quite through the tempestuous Sea of this World, and are landed safely in Heaven, where there is rest, and peace, without any windy storms! when they have got

got the victory over the Devil, and ſin, and are now placed out of the Gun-ſhot of temptation, and have conquered through Chriſt, the Grave, and Death, and are out of fear of his Arrows; when they ſee that they have eſcaped the terrible Wrath of God, and find themſelves in the arms of his love; when they perceive that they are in Heaven, now indeed notwithſtanding all their ſins, and doubts, and fears, and now they have that bleſſed viſion of God which they ſo much deſired; and the full fruition of God in love which they hoped for; when they ſhall look about them, and ſee ſo much glory about them, and ſhall look within them, and ſee ſo much glory there revealed, beyond what-ever they could imagine: O how will they be tranſported with joy! then they will have fulneſs of joy in the preſence of God, and their pleaſure and happineſs will be perfect without interruption or poſſibility of a concluſion. And the eternity of their happineſs will be the Heaven of Heaven, as eternity of miſery will be the Hell of Hell.

Thus concerning the happineſs of the Saints, or the eternal life of glory which they ſhall enter into.

---

2. *Concerning the Righteous going or entring into eternal life.* The righteous after the pronouncing of their ſentence, and their ſeeing the execution of the ſentence of the Wicked, ſhall paſs away from them, and go with Chriſt into eternal life: *they ſhall go with ſinging to the Zion which is above, and everlaſting joy on their heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away,* Iſa. 51. 11. It will be a moſt glorious Train, ſuch as eye never had ſeen, which will go together unto

Heaven. The Lord Jesus Christ will be in the head in shining glory, all the Holy Angels will be with him, and the whole company of the righteous will be together, that ever lived in all generations; and O with what mirth and gladness will they move towards Heaven together! with what shoutings and Hosannahs will they attend upon the glorious triumph of our Saviour, unto the *new Jerusalem!* but when they are come to the gates of Heaven, and the everlasting doors shall be lifted up to them, and they look into the place prepared for their eternal abode; when the Lord Jesus shall bring them into the glorious presence of the Father, and they shall have the beatifical vision of his face, and see the smiles of his countenance, and are received into the imbracements of his love; *Then, then* they will find themselves to be happy indeed! then their hearts will be filled with joy, and their tongues with singing; then they will sing the new Song, the Song of the Lamb, which now cannot be learned: then they will sound forth the praises of God, and cry with a loud voice, as *Rev.* 7. 10, 11. *Salvation to our God, who sitteth upon the Throne, and to the Lamb.* And worshipping God they will say, *Amen, Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God for ever and ever, Amen.* And there shall they reign and live for evermore.

Thus concerning the execution of the Sentence on the Righteous; and concerning the second appearance of Christ, and end thereof.

CHAP.

CHAP. XI.

2. *Concerning the certainty of Christ's second appearance.*

I shall prove this by several Arguments.

1. Arg. *If the Scriptures have clearly revealed and foretold Christ's second appearance to judgment, and the Scriptures are certainly true, then this second appearance of Christ is certain: But the Scriptures have clearly revealed and foretold this second appearance of Christ to judgment, and the Scriptures are certainly true, therefore the second appearance of Christ is certain.*

1. *The Scriptures have clearly revealed and foretold Christ's second appearance to judgment:* It is not a truth written in the Book of Nature, it is not to be found in the Writings of the Philosophers, and those who have had the highest speculations of natural Causes, and Effects, and Products: This is a Mystery which the World by Wisdom could never find out: It is a secret which hath been hid in God, and is revealed by his Spirit in his Word: This coming of Christ was foretold by *Enoch*, Jude 14, 15. *And* Enoch *also the seventh from* Adam *prophesied, Behold the Lord cometh with ten thousand of his Saints, to execute Judgment upon all,* &c. So that it is of Ancient revelation. The first coming of Christ was foretold to *Adam* in the Promise, that *the seed of the Woman should break the serpents head:* And the second coming of Christ was foretold to *Enoch*. It is foretold by the Angels, *Acts* 1. 10, 11. Whilst the Disciples looked stedfastly upon our Saviour in his Ascension, two Angels say

unto them, *Ye men of* Galilee, *why stand ye gazing up into Heaven? this same Jesus which is taken up from you into Heaven, shall so come down in like manner as ye have seen him go into Heaven*; however Devils are Lyars, and the Fathers of Lyes and Lyars; yet the good Angels are true, and Ministers of Truth, and this is a true testimony: further, this is foretold by the Apostles, who were imployed to be the Pen-men of part of the Holy Scripture, and were guided by an infallible Spirit; the Apostle *Paul* speaks often of it, especially see his testimony, 1 *Thes.* 4. 15, 16, 17. *For this we say unto you by the Word of the Lord, that we which are alive, and remain unto the coming of the Lord shall not prevent them which are asleep: For the Lord himself shall descend from Heaven with a shout, with the voice of the Arch-Angel, and with the Trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the Air, and so shall we ever be with the Lord.* Thus he sets forth Christs coming in a *comfortable manner* unto his People; therefore exhorteth Christians to comfort one another with those Words, and hopes of Christs glorious appearance, when they should be caught up to meet with him, and be with him for ever: and he sets it forth in *a dreadful manner*, in regard of the wicked, 2 *Thes.* 1. 7, 8, 9. *The Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them which know not God and obey not the Gospel, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* Moreover, this coming of Christ is spoken of by the Apostles in every Chapter of both these Epistles, 1 *Epist. Chap.* 1. 10. *And to wait for his Son*

Son from Heaven, Chap. 2. 19. *What is our hope, or joy, or Crown of rejoycing, are not ye in the presence of the Lord Jesus at his coming?* Chap. 3. 13. *To the end he may establish you, unblameable in holiness at the coming of our Lord Jesus Christ.* Chap. 4. 16. *The Lord himself will descend from Heaven with a shout.* Chap. 5. 23. *I pray that your whole Spirit, and Soul, and Body be preserved blameless unto the coming of our Lord Jesus Christ.* 2 Ep. Chap. 1. 10. *He shall come to be glorified in his Saints,* chap. 2. 1, 2. *Now I beseech you Brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind,* &c. chap. 3. 5. *And the Lord direct your hearts into the Love of God, and patient waiting for Christ.* I might turn you to further testimonies of his. *Tit.* 2. 13. *Looking for the blessed hope, and glorious appearance of the great God, and our Saviour.* Heb. 9. 28. *Unto them that look for him shall he appear the second time unto Salvation.* We have also the Testimony of the Apostle *James*, chap. 5. 7. *Be patient therefore, brethren, unto the coming of the Lord.* Of the Apostle *Peter*, 1 Epist. chap. 5. 4. *When the chief Shepherd shall appear, ye shall receive a Crown of glory which fadeth not away.* 2 Epist. chap. 3. 10. *The day of the Lord will come as a thief in the night.* Of the Apostle *John*, 1 Epist. chap. 3. 2. *When he shall appear, we shall be like him, for we shall see him as he is.* And in his Revelation frequently, *Rev.* 1. 7. *Behold he cometh with clouds, and every eye shall see him, and they also that pierced him, and all the kindreds of the earth shall wail because of him. Even so, Amen.* To conclude, we have the testimony of our *Saviour himself* whilst on earth, to his Disciples, *Mat.* 16. 27. *The Son of man shall come in the glory of the Father, with his Angels, and then he shall*

reward every man according to his works, Mat. 24. 27. *As lightning, so shall the coming of the Son of man be*, v. 30. *They shall see the Son of man coming in the clouds of Heaven*, v. 31. *And he shall send his Angels with a great sound of a Trumpet to gather the Elect from the four winds*, Mat. 25. especially from the 31 to the end, where his judicial proceedings are set forth; and our Saviour doth testifie to his enemies, that he would come again, *Mat.* 26. 64. *Hereafter ye shall see the Son of Man sitting at the right hand of Power, coming in the clouds of Heaven.* And our Saviour testified by his Angel to *John* his beloved Disciple, after his ascension into Heaven, that he would come again, especially, *Rev.* 22. where we have three promises of the same thing, *v.* 7. *Behold I come quickly, blessed is he that keeps the sayings of this Book*, v. 12. *Behold I come quickly, and my reward is with me, to give to every man according to his work*, &c. v. 20. *Surely I come quickly, Amen. Even so come, Lord Jesus.* If any one word in the whole *Book of God* may be believed, this concerning Christ's second coming and appearance may be believed, of which we have such frequent and evident testimonies in the Word; as surely as he came the first time in the flesh, according to the Predictions hereof in the Old Testament; so surely will he come the second time in glory, according to the Predictions in the New Testament: God can as soon cease to be *God*, as this *Word* concerning Christ's second coming fail; when the Sun goes down in the evening, we believe it will return and arise at such a time in the morning, and accordingly it comes to pass: So now Christ the Son of Righteousness is gone into Heaven; whilst the night of this World doth last, though we cannot know the certain time, yet we

may

may believe that he will certainly return, and come down from Heaven in the morning of the Resurrection. It is more possible that the Sun when it is set, should abide for ever in the other parts of the World, and never arise any more in our Horizon, than that Christ should abide for ever in Heaven, and not return to judge the World, when the thing is evidently revealed, and frequently promised in the Scripture.

---

2. *That the Scriptures are true, is evident, because they are the word of God*; who is the God of truth, and cannot lie; who can as soon cease to be God, as cease to be true: Untruth in God would argue weakness and imperfection in God, which cannot be, since to be infinitely Perfect is his essential property. That God doth know whether Christ shall appear to judgment, I suppose none will deny, who acknowledge the Deity, and by consequence his Omniscience and Presence, especially when the futurity of things doth depend upon his predetermination: And that his revelations of future things are true, I suppose none will deny, who acknowledg his being and perfection, whence follows an impossibility of God's speaking untruths, and falshood, besides that he need not do it: But then the question will be, concernihg the Divine Authority of the Scriptures, whether they were indeed the Word of God, which (if proved) will evidence the certainty of Christ's coming to Judgment, which is there revealed and foretold.

That the Scriptures are the Word of God, will appear,

1. *From the Superscription and Image of God upon them.*

2. *From the marvellous power and efficacy of them.*

3. *From the historical relation in them of Prophesies fulfilled, and Miracles whereby they were confirmed, and the rationally unquestionable certainty of this History, as it is handed down to posterity.*

---

1. From the Superscription and Image of God upon them, I mean in that, 1. They bare the name of the Word of God. 2. In that they bare such evident marks and characters of Divinity.

1. *The Scriptures bear the name of the Word of God,* 2 Tim. 3. 16. *All Scripture is given by Divine Inspiration.* We cannot rationally imagine that the All-seeing and jealous God should permit such an impious forgery and deceit, to receive credit for so many Generations, amongst the most zealous worshippers of him in the World; and by such wonderful Providences preserve and maintain the Scriptures against the rage and fury of an ungodly World, who have opposed the Truths therein contained, and endeavoured the suppressing of the Light which therein hath shined, if so be that they had been a forgery and deceit indeed, and the fancies and inventions of Men, fathered upon him as his Word, and Will and proceeding from the Inspirations of his Spirit; but that he would have made known their falshood unto some, at least, who had the greatest love and respect to his Name and Honour, and have been the most diligent enquirers after Truth, and unwilling to be imposed upon with deceits, especially in such things as are of the highest concernment, which the Lord having given no testimony against, but all along owned; and when none in the World, either Worshippers of him, or others of highest pretensions to reason, have any evident and swaying reason

to

to believe that the Scriptures are a deceit; (whatever some black mouths mutter in corners) it is not irrational for us to believe, that the Scriptures are indeed the Word of God, which they bear the Title of.

2. Moreover and especially the Scriptures appear to be from Divine inspiration, insomuch as they *bear such evident marks and characters of Divinity beyond all other Books.*

1. *The first character of Divinity in the Scripture, is the clear discoveries and high praises which they give of God, and the chief design of the whole Book, which is Gods glory.* No Heathen Philosopher or Writer could think, or speak so highly of God as the Scriptures do speak. However God hath put characters of himself in the Book of the Creatures to be read of all, making known by his Works his eternal Being, his infinite Power, Wisdom and Goodness; yet most of the wisest Men, who have lived in the Heathen World, and have been the greatest Students of the Book of the Creatures, and have had no view of the Book of the Scriptures, have been so gross in their conceptions of God, that as the Apostle saith, Rom. 1. 22, 23. *When they professed themselves to be wise, they became fools, and changed the glory of the incorruptable God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping things:* They have figured to themselves, and worshipped many Gods, unto the dishonour of the true God: And if some of them have arrived by the light of Nature unto the notion of one God, yet their conceptions of him have been low, mean, and unworthy of him, and in no Book in the World is God set forth so fully and highly in his glorious Attributes, and superlative Excellencies, as he

he hath set forth himself in the Book of the Scriptures. We may find in Heathen Writers high Elogiums and Panegyricks of some Men and Women famous in their time, for their Valour, and some moral Vertues, whom they have deified in after-Ages, and given room amongst their feigned Gods and Goddesses, dedicating Temples, and giving worship unto them: But in no Heathen Writings shall we find the Praises of the true God, and rules given for the Service and Worship of him alone, as we shall find in the Scriptures. Large Volumes some Heathens have left behind them, the design of which hath been their own glory, and (as much as in them lay) the eternizing their Fame, which is an evidence that themselves were Authors of them, because we cannot rationally think that any motive should induce others to make, and put forth Books in their names, that they might obtain glory for them unto whom it did not belong: So this little Volume of the Scriptures, designing the Glory of God, and promoting of his Interest in the hearts of Men, and the Pen-men employed in the writing thereof, not in the least pretending, that what they wrote, was the invention of their own brain, doth evidence God himself to be the Author of this Book. Wherefore the Scriptures being so clear in their discoveries of the one true God, and setting him forth more gloriously than any other Book, and ascribing all praise and honour to him, and appointing all religious Worship to be given to him only, and designing his glory throughout the whole, doth evince that the Scriptures are indeed the Word of God.

2. *The second character of Divinity in the Scriptures, is, the sublime mysteries therein revealed*; namely, *concerning*

cerning the Trinity of Persons in one Nature and Essence of God; the hypostatical union of the two Naturs of God and Man in one Person of Christ; the mystical union of Christ and his Members, and the like; which Mysteries are so sublime, so high, that no mortal man of the highest reason, and most elevated understanding, could possibly invent, in as much as now they are revealed, they exceed the capacity of the most enlightned to understand; especially if we further consider by whom these Mysteries were revealed; not by the great Scholars, and subtle Phylosophers of the World; not by them who were brought up in Schools, and had conversed with Books and Learned Men; not by Men of high Parts, who had polished their reason, and heightned their understanding by all possible humane helps; but the most of the Pen-men of the Scriptures, especially those by whom the greatest Mysteries are revealed, were Fisher-men, Publicans and the like; Men of mean education, illiterate Men; Men of no reading, and of but mean natural abilities; as appears not only by the History, but also by the style of their Writings, which hath not that politeness as is to be found in many humane Authors, which doth not run in such a golden stream of Eloquence, neither is dressed with such neatnesses of Wit, nor garnished with such flowers of Rhetorick, which is not methodized by the Rules of Logick, nor interlarded with any peepings of humane Wisdom, which doth not favour of high parts, and great natural ingenuity, or give the least suspition of cunning and subtilty, which these Men had above others: But some of the highest Mysteries of Divinity are set forth by these Pen-men in a passing-mean and home-spun dress; yea, they are left even naked and bare of such

such Apparel, as the ingenious Men of the World have cloathed their Matter withal, which hath given the Light of the most glorious Truths and Mysteries more evident discovery, not but that some parts of the Scriptures have such a strain of Divine Eloquence, as doth exceed humane Writings; but the plainness of the style, especially of the Apostle *John* in his Gospel, and *Matthew*, &c. doth evince that what they delivered was not their own invention, but that they were acted by another Spirit in the writing of them, even by by the Spirit of God, who did reveal all the Mysteries which they speak of in whole unto them.

3. *A third character of Divinity in the Scriptures is the Wisdom which there doth appear, especially the wonderful contrivement of Gods wisdom in mans Redemption and Salvation by Jesus Christ, which is there made known.* No Book in the World doth shine with such Beams of Wisdom as the Word doth; it doth teach men Wisdom, Spiritual and Divine Wisdom, in comparison with which all the wisdom of the World is but foolishness; It doth irradiate the mind with the most glorious Light, and proposeth to the understanding the most noble objects; it discovers the greatest truths, of the greatest concernment; it sheweth the way to avoid the most dreadful effects which sin will produce, and to obtain the highest happiness which humane nature is capable of, which is one part of its divine stamp: Moreover, the Scriptures do set forth the infinite Wisdom of God, in the wonderful contrivement of the Salvation of fallen Man by his only Son the Lord Jesus Christ, the only Saviour of Mankind, which Wisdom being so transcendent, doth evidence both the contrivement

trivement thereof in Man's Salvation, and the discovery thereof in the Scriptures to be from himself: so that as by the light of the Word we may know what this Wisdom was, even so by this Wisdom we may know the Word to be the Word of God.

To clear this Argument, I shall shew, 1. That the way of mans salvation by Jesus Christ, which the Scriptures reveal, must needs be the contrivement of God's Wisdom. 2. That the revelation of this contrivement must needs be from God, which I suppose will be an evident demonstration of the Divine Authority of the Scriptures.

1. *That the way of man's Salvation by Jesus Christ was the contrivement of God's Wisdom*, will appear, because it was impossible for any Man of the most searching brain, and most notable invention to have imagined it. Man being guilty of sin against the Law of God, inscribed upon the hearts of all Men, which natural Conscience will accuse of, if sinners listen thereunto; and God's Justice being ingaged to inflict a punishment proportionable unto the crime without a satisfaction, which right reason will say is but reasonable; and this Justice of God being infinite, must in reason require an infinite satisfaction: Now what created understanding could of it self have contrived or conceived a way how this should be done? Every thing that hath a being, is either God or a Creature; all the Creatures are finite in their beings and actions, and therefore could not make an infinite satisfaction; it is God only who is infinite, and he being the Party offended could not make satisfaction to his own Justice, especially since his

Justice

Justice requires punishment for satisfaction, which God as God, being impassible is uncapable of; not to say any thing that the same nature which did commit sin, should in justice suffer the punishment; would not reason now conclude, that it were impossible for this satisfaction to be made? Surely it was none but the wisdom of God that could contrive the way of satisfaction to his Justice, by the Incarnation of his Son, by the union of the Divine Nature in the second Person of the Trinity, unto the humane Nature in the Person of Christ, that so by vertue of the hypostatical union, the humane Nature might not only be strengthned to undergo the wrath of God, which was due for the sins of men, in the sufferings which he endured before, and upon the Cross; but also that through the communication of Attributes, the sufferings of Christ might be of infinite value, because the sufferings of such a Person as was God, as well as Man, that so they might be a full satisfaction unto God's justice for sin; and through God's Covenant with him, and gracious acceptation of this satisfaction from the Surety, instead of the Offenders themselves, the sins of men might be pardoned, and their souls saved. *O the depth of the Wisdom of God!* here is the Wisdom of God in a Mystery! surely they are blinded and hoodwinked by the Devil, who do not acknowledge that this was the contrivement of God's Wisdom.

2. *That the Revelation of this contrivement of Wisdom, was from God*; will appear, in that none could know the mind of the Lord herein, unless he himself had discovered it; *What man*, saith the Apostle, *knoweth the things of man, but the spirit of man which is in him, even so the things of God knoweth no man but the Spirit of God*, 1 Cor. 2. 11. And *the Spirit of God searcheth all things*,

things, even the deep things of God; and unleſs the Spirit had revealed theſe things, we muſt have remained in our ignorance of them, ſince it could not have entred into our hearts to have conceived them: ſeeing then none could have diſcovered the deep contrivements of God's Wiſdom, unleſs God by his Spirit had revealed them; and ſeeing theſe Contrivements are revealed in no other Book but the Book of the Scriptures, it is evident that the Scriptures muſt needs be the Word of God: which alſo will further appear, if we conſider the manner of the Revelation of the Myſtery of Man's redemption and ſalvation by Jeſus Chriſt, that it was revealed by pieces, and more obſcurely at firſt; and that divers Men were made uſe of in the diſcovery thereof in divers Ages, who ſpeak hereof moſtly in dark ſayings; and where they ſpeak moſt clearly, yet themſelves had not a clear underſtanding of what they were moved to ſpeak by the Holy Ghoſt; but ſearched what, and what manner of time the Holy Ghoſt which was in them did ſignifie, when it teſtified of the ſufferings of Chriſt, and the deſign of them; whence it is evident that they were not, neither could be the Contrivers of what they had revealed, but that the Revelation was from the *Spirit of God*, which did inſpire the *Prophets*, and was the ſame in all the Pen-men of the holy Scriptures, whom Men of in-ſight in the *Scriptures* may plainly perceive to be guided and acted by the ſame Spirit in their Revelation of the contrivement and way of mans Salvation by *Jeſus Chriſt*.

4. *A fourth Character of Divinity in the Scriptures, is the purity and holineſs of them*; the Scriptures are like Silver and Gold purified, and ſeven times tried in the fire, wherein no droſs doth remain, *Pſal.* 12. 7.

the

the Scriptures are pure and holy, from the beginning of them to the end: In no Histories shall we find such examples of Holiness, as the Scriptures do record; in no writings of moral Philosophers, shall we find such precepts of Holiness, as in the Scriptures are enjoyned: Indeed the Light of Nature hath been improved by some Heathens so far, that they have given excellent rules for the restraining of vice, and obtaining of mortal vertues, and the ordering their conversations in such a vertuous way, that those Persons who have observed those Rules, have been illustruous in their Generations, and have shined with some kind of brightness in the dark places where they have lived: but in no Book that ever issued from the brain of Man, shall we find such exact Rules for holy living, as in the Book of the Scriptures: In this Book we find the Moral Law summarily comprehended in the Ten Commandments, which was written by God himself on the Tables of Stone, when *Moses* was with him in the Mount; in which there are such holy Precepts as no Heathen-Author can shew the like: The Heathens were blind, as to the duties of the first Table of the Law, which have a reference unto God, and in observance of which Mans Holiness doth chiefly consist; in the second-Table-Duties they had some understanding, yet they were much mistaken in some things, accounting some sins, as ambition, self-murder in some cases, and the like, to be Vertues; and they had not so deep an insight into sin, they did not apprehend the inclination of the heart, and the previous motion to the consent of the Will to evil (which the Scriptures do discover) to be sinful and offensive in the eyes of a pure and holy God.

Moreover,

Moreover, in the Scriptures we find the Holy Precepts of the Gospel, which the Heathens were strangers unto; and a way discovered not only for the obtaining the pardon of sin, but also for the subduing and mortifying of sin: where means are made known, not only for the restraining of a vicious nature, but also for the changing of it, for the regenerating of the Soul of Man, and forming it after the Image of the Holy God, in knowledge, righteousness and true holiness; the making Men partakers of the Divine Nature, which Heathens never understood the meaning of; the Scriptures shew the way of obtaining the sanctifying Graces of God's Spirit, which do further exceed the mortal vertues of the Heathen in lustre, than the Sun doth exceed the lesser Stars in brightness and glory.

Marvellous is the purity and holiness of the Word, such as doth not savour of any thing terrene and humane; yea, it is such as is directly opposite to the natural Bias of the hearts of all Men and Women in the World whilst they are in a state of nature; such as doth contradict carnal affections, and against which the carnal mind hath a natural enmity; and unto which all such, and none but such, have a liking and love, as are regenerated by the Spirit of God; whence it strongly follows, that the Scriptures could not proceed from Men, but that this Holy Book did proceed from the immediate inspiration of the Holy Ghost, in those Holy Men which were the Pen-men thereof.

2. *It will appear that the Scriptures are the Word of God; from the marvellous power and efficacy of them.* Such a power and spirit hath and doth accompany the

the preaching of the Gospel, which in the Scriptures is contained, as doth evidence them to be from God alone: we read 1 *Pet.* 1. 12. of them which preached the Gospel with the Holy Ghost sent down from Heaven. This hath been, this is unto this day.

1. *The wonderful power of the Gospel in the first preaching of it,* doth evince that it was from God, when so great a part of the World was in so short a time subdued unto the obedience thereof; when the Gospel prevailed not only amongst many of the Jews after Christ's ascension, and the effusion of the Holy Ghost more largely upon the Apostles, so that three thousand People were converted to the Faith by one Sermon of the Apostle *Peter*, *Acts* 2. 41. and five thousand more, *Act.* 4. 4 but especially, in that it prevailed amongst the Gentiles and Heathens, and so many Churches of Christ, were planted and brought, not by Carnal Weapons, but by Spiritual, to the subjection and obedience of the Lord Jesus. This Power will appear to have been from God, if we consider,

1. How *few* Men were employed in the first preaching thereof; there were not many which we read of, besides *Paul* and *Barnabas*, who preached unto the *Gentiles* at the first. If there had been multitudes of Witnesses, it might have given the more credit to the Doctrine, when the testimony of a few is not easily believed and received.

2. That these men were but of *little esteem* in the World; that they were *Jews* whom the *Gentiles* had an antipathy against; and so were not so ready to believe their report, and entertain their message; that their Persons were contemptible in their eyes; that they were like crucified Persons to the World, and

therefore

herefore unlikely to find acceptation.

3. That what-eever *humane Learning and Wiſdom* ny of them were endowed withal, yet they did *not ake uſe of it* in their preaching, they did not come ith excellency of Speech and wiſdom in declaring he teſtimony of *God*, but uſed *all plainneſs*, which as not likely in it ſelf to produce ſuch great effects.

4. That the Doctrine which they preached was,

1. *New* to the World, and tended directly to pull down the old Religion, and ſuperſtitious Worſhip of the *heatheniſh Gods*, which they had been brought up in, and wedded unto, which could not be done by any humane Power.

2. *Strange*, they preached ſuch things as were above reaſon, and therefore the World might have had much ſhew and pretence of reaſon, to have excuſed themſelves from yielding obedience thereunto.

3. *Strict*; ſevere, and contrary unto natural inclination and intereſt, they taught the World to deny themſelves, to crucifie the fleſh, to mortifie the deeds of the Body, to take up the Croſs, to mourn and weep for ſin, to endure hardſhip, to forſake father, and mother, and wife, and children, and houſes, and lands, if they ſtood in competition with Jeſus Chriſt; to venture impriſonments, yea to lay down their life for Chriſt, as many of neceſſity muſt and did do, that would be Chriſtians indeed in thoſe days; and when the Doctrine of the Goſpel was ſuch, ſurely it was not likely of it ſelf to receive entertainment, unleſs the Power of God had accompanied it.

5. The power of the Goſpel in the firſt preach in-

ing appears, in that it *met with so much opposition*; the *Devil* stirred up instruments against it, *the Powers of the Earth* were against it, as well as *the Powers of Hell*! *great Men* did oppose it, *Philosophers* were against it, *learned Men* did oppose it, the *Jews* were against it, and raised up persecution against the Apostles, and *the hearts of all men* naturally were against it, and when there was such an opposition against it, surely it was none but the Power of God which could cause it to prevail and conquer, and cause so many Nations to bow and yield obedience heneunto.

2. *The wonderful power and efficacy of the Word, where it is preacht unto this day*, is a strong argument that it is the Word of God.

1. The Power of the Word to *search the heart, and convince of sin*, Heb. 4. 12. *The Word of God is quick and powerful, and sharper than a two-edged Sword, piercing even to the dividing asunder of the Soul and Spirit, and is a discerner of the thoughts and intents of the heart*: there is a *light* in the Word, which discovereth the dark filthy corners of the heart, and convinceth of secret sins; and there is a *sharp edge* in the Word to cut and wound; no word in the World searcheth and pierceth like the word in the Scriptures.

2. And especially the Power of the Word doth appear in the Work of *Conversion and Regeneration*, which it effecteth; it is called the *incorruptible Seed, by which men are born again*, 1 Pet. 1. 23. *Of his own Will begat he us by the word of Truth*, Jam. 1. 18. there is a great Power goeth along with it, to break rocky hearts, to bow stubborn wills, to spiritualize carnal affections, to subdue strong lusts, to work a gracious and thorow change in the heart

of

Man, which exceedeth the power of nature, or moral ſwaſion; and in ſo much as all are not wrought upon by it which read or hear it, yea, ſometimes the more diſpoſed ſubject receiveth no impreſſion thereby, and the leſs diſpoſed ſubject is effectually changed; which ſhews that the power doth proceed from God, and that the Work is effected by his Spirit, and proves the Divine Authority of this Word.

3. The Word is powerful, not only for the firſt working of Grace, but alſo for *the encreaſe* thereof, for the building up Believers, *Acts* 20. 32. for the perfecting of the Saints, and the edifying the body of Chriſt; there is Milk in the Word for Babes, and ſtrong meat for ſtrong Men; wholſome words, which have much ſpiritual nouriſhing vertue in them: the Word is powerful, for the quenching Satan's fiery darts, for the repelling and driving back the Tempter; for the comforting and rejoycing of diſtreſſed and diſconſolate Souls, when they are brought even to the brink of deſpair; there are no ſuch joys in the World, as thoſe joys which Chriſtians ſometimes find in reading and applying the Word, when they mingle it with Faith, and have the breathings of the Spirit therewith; and there is no Book in the World that can produce ſuch powerful effects as the Scriptures do; wherefore it muſt needs follow, that theſe Scriptures are indeed the Word of God.

---

3. *The Scriptures appear to be the Word of God, from the Hiſtorical relation in them of Propheſies fulfilled, and of Miracles, whereby they were confirmed, and the rationally unqueſtionable certainty of this Hiſtory, as it is handed down to poſterity.*

1. In

1. In the Scriptures we have relation of *Prophesies*, and the fulfilling of them, which doth prove these writings to be from God alone, because he alone can certainly foretell future things, indeed wise men may guess, and through prudence foresee the effects of some things in their causes, and foretel some things that are not very far off, yet not certainly, and with all their circumstances; But it is God's prerogative to foresee and foretel such things (certainly and with their circumstances, and long before the time) for which, no cause in nature can be assigned, such as many of the Prophesies of the Scriptures were. By this Argument God doth by the Prophet *Isaiah* prove the heathenish Gods to be no Gods, because they could not foretel future events, *Isa.* 41. 21, 22, 23. *Produce your cause, saith the Lord, bring forth your strong reasons: Let them shew us what shall happen, and declare to us things to come: shew the things which are to come hereafter, that we may know that ye are Gods.* And v. 26. *There is none that sheweth, there is none that declareth,* &c. Therefore he concludeth, v. 29. *Behold they are all vanity, their works are nothing; their molten Images are wind and confusion*; The Prophesies of the Scripture, as they prove the Lord, who spake them by the Prophets to be God; so they prove the Scriptures in which they are spoken, to be of Divine Authority. It would take up too much room in this small Treatise, to enumerate all the Prophesies of the Scripture: take two or three instances. See *Gen.* 15. 13, 14. God foretelling to *Abraham* that his Seed should be strangers in a Land which was not theirs, and serve them, and be afflicted by them four hundred years, and that afterward they should come forth with great substance. This

Prophesie

Propheſie is fulfilled, *Exod.* 12. So alſo the return of the children of *Iſrael* from the Babyloniſh Captivity after ſeventy years, was foretold, *Jer.* 25. 12. and the name of *Cyrus*, who ſhould deliver them, before he was born, *Iſa.* 45. 1, 2. So alſo the name of *Joſiah*, who ſhould deſtroy the Altar which *Jeroboam* had reared, and burn the bones of the Prieſts upon it, was foretold three hundred thirty and three years before he was born, the Propheſie is in 1 *King.* 13. 2. the fulfilling of it, 2 *King.* 23. 17. But eſpecially the Propheſies in the Scripture concerning the *Meſſiah*, are remarkable, of his Birth, Life, Death, and the fulfilling of them in the Hiſtory of the Evangeliſts; the propheſie of the deſtruction of the Temple, and *Jeruſalem*, by *Daniel*, and eſpecially by our Saviour, and the fulfilling thereof, before that Generation wherein our Saviour lived, were all in their Graves.

2. In the Scriptures we have relation of *Miracles*, whereby they were confirmed: ſuch as the Plague of *Egypt*; the dividing of the Sea for the *Iſraelites* to paſs thorow; the raining of Manna from Heaven; the ſtanding ſtill, and going back of the Sun; the preſervation of the three Children in the fiery Furnace, and the like, in the old Teſtament; eſpecially the Miracles wrought by our Saviour and his Diſciples, which the New Teſtament do record, ſuch as *healing the Sick, the Lame, Blind, Deaf, Leprous* by a word, *the feeding many thouſands with a few Loaves of Bread, the calming of the Sea, the raiſing of the dead after Burial*; and the like, all which did exceed the Power of Nature; and however wonderful things, might be wrought by Men in a præſtigiatory way, which God may permit ſome to be deluded withal; yet all true Miracles, as theſe were, could be wrought by none without his im-

mediate power, which he would never put forth for the confirmation of lies and deceits; therefore we may strongly argue from hence, that the Scriptures which have been confirmed by these Miracles, are indeed the Word of God. I know the great question then will be, whether there were ever such Miracles wrought, which the Scriptures make mention of, whether the Historical Relation, both of Prophesies and Miracles, be not a forgery, for the introduction of the Worship which the Scriptures call for; therefore,

3. I might shew at large the rationally unquestionable certainty of Scripture-History, as handed to posterity: But in brief, when these things were so notable, and remarked in their times; when they were not done in corners, when they were the object of Sense; when they were so many, when they had so many Spectators and Witnesses; when there are divers records of the same things, and all in the main agreeing; when the way they are declared in, speaketh so much simplicity in the Relators; when there were so many Copies of the Records dispersed into so many divers places; when Enemies could not deny the truth of things recorded, only imputed them to other causes; when mention is made of these things in profane Histories; when we have the Writings of the Ancient Fathers by us, who lived in all the Centuries between us, and the time of Christ, and with one consent acknowledg these things, who might easily have found out the deceit, had there been any; when they lived some of them so near to the days wherein the chief of these things were done; when we cannot rationally assign an end which should move Christians to deceive themselves and posterity, since they exposed themselves to such losses; persecutions, re-

proache

proaches and afflictions, by their profeſſion of Chriſtianity; neither can we rationally imagine how all the Chriſtians in the World could meet together from ſo many Countreys, for the forging of things which were never done; much leſs how they ſhould agree together about it; and leaſt of all how they ſhould keep this ſecret; but their Adverſaries would have found it out, and made it known, ſome hint of it would have been given in Hiſtory; all theſe things being laid together, we may rationally conclude, that the Hiſtory of the Scripture is as certain, yea more certain than any prophane Hiſtory, which we have the leaſt doubt of; and if the Hiſtories of Propheſies fulfilled, and Miracles wrought be true, it is a ſtrong argument that the Scriptures which hereby are confirmed, are indeed the Word of God. Theſe Arguments for the Divine Authority of the Scriptures may be ſufficient to ſtop the mouths of gain-ſayers; but without the Teſtimony of the Spirit in and by them, none will be ſufficient to effect a Saving Faith. Thus it is evident from the Truth, and Divine Authority of the Scriptures, which do ſo clearly reveal and foretel it, that the Lord Jeſus Chriſt will certainly appear to Judgment.

The ſecond Argument to prove the certainty of Chriſt's appearance, may be drawn from the certainty of the Reſurrection.

2. Arg. *If all the dead ſhall certainly be raiſed at the laſt day, and the Lord Jeſus Chriſt ſhall raiſe them, then the appearance of the Lord Jeſus Chriſt to do it is certain: but all the dead ſhall certainly be raiſed at the laſt day, and the* Lord Jeſus Chriſt *ſhall raiſe them,*

therefore the appearance of the Lord Jesus Christ is certain.

1. That all the dead, which are or shall be brought into that state, shall be raised at the last day, is a truth so clear in the Scripture that nothing is more clear. The general resurrection of the dead, is one great *article* of our Christian Faith; one Principle of the Doctrine of Christ made mention of by the *Apostle*, Heb. 6. 1, 2. *The Dead, small and great shall be raised, and stand before God*, Rev. 20. 12. We read of the Resurrection of the *Just*, *Luk.* 14. 14. Of the Resurrection of the *Just* and *Unjust*, Acts 24. 15. I might multiply many Scriptures to prove this Doctrine of the Resurrection, but I shall further speak but of two places which purposely treat thereof, and being so full of arguments I shall make use of no other than there I find for the evidencing of this Truth.

The former Scripture is in *Mat.* 22. from *ver.* 23. to 34. *The same day came the Sadduces to him, which say there is no Resurrection, and asked him, saying, Master*, Moses *said, if a man dye, having no children, his Brother shall marry his Wife, and raise up Seed to his Brother. Now there were with us seven Brethren, and the first, when he had married a Wife, deceased, and having no Issue, left his Wife unto his Brother. Likewise the second also, and the third unto the seventh. And last of all the Woman died also. Therefore, in the Rrsurrection, whose Wife shall she be of the seven, for they all had her. Jesus answered and said unto them, Ye do err; not knowing the Scriptures, nor the Power of God: For in the Resurrection, they neither marry, nor are given in marriage, but are like Angels of God in Heaven. But as touching the Resurrection of the Dead, have ye not read that which was spoken unto*

you

you by God, saying, I am the God of Abraham, *and the God of* Isaac, *and the God of* Jacob? *God is not the God of the Dead, but of the Living. And when the multitude heard this, they were astonished at his Doctrine.* And *v.* 34. it is said, *He put the Sadduces to silence.* Here we have a Disputation concerning the Doctrine of the Resurrection, wherein we may take notice of,

1. The *Opponents*, and they were the *Sadducees*, who denyed the Resurrection, they denyed the immortality of the Soul, for they said there was no Angel nor Spirit, *Acts* 23.8. And they denyed the Resurrection of the Body.

2. The *Respondent*, and that was the *Lord Jesus Christ*, the Wisdom of the Father; he that when he was but twelve years old, did dispute with the Doctors in the Temple, and filled all that heard him with astonishment at his understanding and answers, *Luk.*2.46,47. And much more now, when he was so much increased in Wisdom, was he able to deal with the *Sadducees*, aud answer them about this truth, of which (he coming out of the Bosom of the Father, and being acquainted with his secrets) he had so perfect knowledg; he had answered the *Herodians* before most wisely to their ensnaring questions, whether it were lawful to pay tribute to *Cæsar*; and he was able to give answer to the *Sadducees* about the Resurrection.

3. The Objection of the *Sadducees*. Master, *Moses* said, *&c.* their Argument against the Resurrection is this, If there were a Resurrection, then there would be a confusion in relations, insomuch as seven Men having been in this World married to one Woman, all of them would claim a property in her, and to whom should she belong;

would not this breed a discord? Must not six of them with grief be deprived of her who once was their Wife? and could this agree with the state of perfection and happiness, in which all the just should be raised? The *Sadducees* thought now they had our Saviour upon the hip; they thought now it is likely that they should confound him with this Argument, that they should gravel him and shame him before the people, they could not answer it themselves, and they thought that our Saviour could not answer it neither; and truly the objection hath subtilty in it.

4. The answer of our Saviour lies in *ver.* 30. *In the Resurrection they neither marry nor are given in marriage, but are like the Angels of God in Heaven.* Hereby he gives them to understand there would be no confusion in Relations at the Resurrection, that there would be no enjoyment or deprivation of conjugal Relation there, because such Relations would then cease; and Men and Women would then be like Angels, which neither have such Relations, neither do stand in need of them; the end of such Relations will then cease, and the Relation will cease too.

1. One end of the Conjugal Relation here is, the Propagation of Mankind, insomuch as the number is incompleat, and will be incompleat till the end of the World, and the number is compleating by Generation; but at the Resurrection, the number of Mankind will be compleat; the number of the Elect will be perfect, and in this regard they will be like to Angels, whose number was compleat at the first, and therefore this end of Marriage ceasing, the Relation should cease also.

2. Another

2. Another end of Marriage is mutual help; and this end also will cease; at the Resurrection the Wicked they *shall* have no help, the Righteous shall have *no need* of help from such Relations; God will supply All, they will be perfect in him; God will be All, and in All: God will be instead of Father, Mother, Husband, Wife, and all unto them, like Angels they shall behold the Face of their Father, and have no need of Conjugal Relations.

5. And with this Answer to the *Saddutes* Objection, we may take notice of Christ's Discovery of their *errour*, and the grounds thereof, namely their ignorance of the Scriptures, and the Power of God; whereby, our Saviour doth suggest a strong Argument, to prove the Doctrine of the Resurrection, drawn from the power of God, and the Scriptures; the Argument is this, If there be power in God to raise the Dead; and in the Scriptures he hath revealed that he will do it; then there will certainly be a Resurrection of the Dead: But there is power in God to raise the Dead, and in the Scriptures he hath revealed that he will do it.

1. That there is Power in God to raise the Dead, is evident, and none which acknowledge his Deity can rationally deny; he that had power to make the World out of nothing, hath power to raise the dead out of their Graves; he that had power to give Life, hath power to restore it, he that hath all power, hath this power; he who is infinite in power, who is omnipotent, unto whom nothing is difficult, he can raise the Dead, and joyn Soul and Body together, after a long separation. There is little doubt but God can raise the dead, but the great question lies in his Will, whether he will or no. Therefore,

2. The Scriptures reveal his will herein; he that in the Scriptures hath promised that he will raise the dead, being so powerful and faithful, he will certainly do it; but God hath promised in the Scriptures, that he will raise the Dead. And thó in the Old Testament the Doctrine of the Resurrection be spoken of more obscurely, yet our Saviour fetcheth a proof of the Doctrine out of the Book of *Moses*, which the *Sadducees* (as is observed) did only acknowledge, *Ver.* 31. 32. *As touching the Resurrection of the dead, have ye not read what was said to you by God, I am the God of* Abraham, *&c. God is not the God of the dead, but of the living*; our Saviour proves the Doctrine by strong inference drawn from this place, which needs a little opening to perceive the Argument.

It is not unlikely but our Saviour cleared the thing in more words, (for we have but the heads in Scripture of many things which were delivered in large discourses) he made it so clear that it satisfied the People, and silenced the *Sadducees*.

The Argument formed up is this: If God be the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*, when they are dead; then *Abraham*, *Isaac*, and *Jacob* will rise again from the dead; and so there shall be a Resurrection from the dead; but God calls himself the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*, when they are dead, as they were, when he spake those words to *Moses* out of the Bush; therefore they shall rise from the dead. The Consequence our Saviour proves, because he is the God of the living and not of the dead; if that *Abraham*, and *Isaac*, and *Jacob*, be living before God, in regard of his purpose to raise them from the dead, because he is their God, when

their

their bodies lie rotting in the Grave, and therefore they may be called living when dead, *by him who quickneth the dead, and calleth those things which are not* (but shall be) *as though they were*, Rom. 4. 17. then *Abraham*, and *Isaac*, and *Jacob*, shall be raised from the dead, as certainly as if they were actually living; but they are living before God, in regard of his purpose and promise to make them alive; which is evident from the nature of the *Covenant* which he hath made with them, which doth include a promise of blessedness, and perfect happiness which he will give unto them. If God be the *God of Abraham*, and the *God of Isaac*, and the *God of Jacob*, he is their God in Covenant, and by consequence will make them perfectly happy, not only in regard of their Souls, by receiving them into Glory when they die; but also in regard of their Bodies too, by raising them from the dead at the last day, till which time their happiness is but in part, and imperfect; and therefore hence may strongly be inferred, that they shall be raised; and by consequence all in Covenant shall be raised, to receive the perfect happiness promised in the Covenant; and by parity of reason, that all out of Covenant shall be raised to receive the compleat Punishment threatned to sinners for their sins, and by consequence that there shall be a general Resurrection. Thus our Saviour confirms this great Doctrine of the Resurrection, whereby he stopped the mouths of the *Sadduces*; his answer made the People astonished, and the *Sadduces* confounded, they came with their mouths open, but they went away with their mouths shut: they came with full cry, but they went away in silence; he put the *Sadduces* to silence.

2. The second Scripture to prove the Resurre-

ction is in 1 *Cor. chap.* 15. *throughout*: It seemeth, that some amongst the *Corinthians*, who called themselves Christians, did deny the Resurrection; now the scope of the Chapter is to refute this dangerous error, and to prove the Truth, which the Apostle doth by several Arguments.

1. The first Argument is drawn from the Resurrection of Christ: If Christ be risen from the Dead then Believers which are his Members, shall be raised also; he will not suffer his Members to lie for ever rotting in the Grave, because his Mystical Body then would never be grown up unto Perfection, Christ is the first Fruits of them that sleep, *v.* 20. As certainly as he was awakened out of his sleep in the Grave on the third day, so certainly shall all those that do, or shall sleep in Jesus, be awakened out of their Grave at the last day: But Christ is certainly risen from the dead, which the Apostle proves,

1. From the Prediction thereof in the Scripture, as his Death was foretold, so also his Resurrection was foretold in the Type of *Jonah*'s being cast out of the belly of the Whale on the third day.

2. From the Testimony of those Persons to whom the Lord Jesus Christ did appear after his Resurrection, namely of *Cephas*, all the Apostles, above five hundred Brethren at once, who saw him before his Ascension; and last of all, in that he was seen by himself upon the way to *Damascus* after his Ascension: All which Witnesses did with one mouth confirm the truth of Christ's Resurrection.

3. From the absurdities which would follow, if Christ were not risen.

1. The Apostles would then be found false Witnesses, and the Spirit of God which spake in them, would be a false Spirit, which is impossible.

2. Then

2. Then their Preaching would be in vain, and the whole Doctrine of Chriſtianity, which was built partly upon this Foundation, would fall to the ground.

3. Then their Faith would be in vain, becauſe if Chriſt were ſtill dead, he would not be a meet object for their Faith, for then he could not be the Son of God, nor a Mediator between God and Man.

4. Then Believers would be yet in their ſins; their ſins would remain unpardoned, becauſe ſatisfaction to God's Juſtice would not have been compleated, had the bonds of Death ſtill held our Saviour.

5. Then they which are fallen aſleep in Chriſt would be periſhed in regard of their Bodies, like the Beaſts when they die, becauſe if Chriſt were not riſen, it would be impoſſible that they ſhould ever riſe any more.

6. Then Believers ſhould have hope only in this life; becauſe if Chriſt were not riſen and aſcended into Heaven, to prepare room for them there, they could not have any good-grounded hope of ever being received into that place; and by conſequence it would follow, that Believers, the beſt of Men upon the earth, would be the moſt miſerable Men of all others, becauſe they are expoſed to ſo many ſufferings for the ſake of Jeſus Chriſt: If they had hope only in this life, they would be moſt miſerable in regard of ſorrow, (though not in regard of ſin) for their hopes of future glory do ſupport and comfort them under all their afflictions; if they ſhould loſe their hopes, they would loſe their comforts, and be of all others the-

the most forlorn and sorrowful, it would break their hearts and bring them to dispair. Certainly then Christ is risen, and as certainly shall the Dead be raised.

2. The second Argument whereby the Apostle proves the Resurrection, is drawn from the parallel between the first *Adam*, and Christ the *Second Adam*, v. 21, *&c. Since by man came death, by man also shall come the Resurrection; for as in* Adam *all die, so in Christ shall all be made alive.* By *Adam* sin came into the World, and death by sin, and death passed upon all his Posterity, because all have sinned, at least in him: By Christ came Righteousness into the World, and by Righteousness Life, and all his Posterity shall be raised by him unto eternal life at the last day, because all are partakers of his Righteousness.

3. The third Argument is drawn from the Reign of Christ at the right hand of the Father, until all his enemies be put under his feet; and the last Enemy which shall be destroyed is Death; and Death is no ways perfectly destroyed, but by the Resurrection of the dead out of their Graves, and the putting immortality upon the Body; then *When this corruptible shall put on incorruption, and this mortal shall put on immortality, Death shall be swallowed up in victory*; therefore since Death, with other Enemies, shall be put under Christ's Feet, it is of necessity that there should be a Resurrection.

4. The fourth Argument is in *v.* 29. *Else what shall they do that are baptized for the dead: if the did rise not, why are they baptized for the dead?* The words are difficult, various are the Interpretations which are

are given: I like *Calvin's* best, if it will hold with the words, *Why are they baptized for the dead?* or *for dead?* that is, Why are they that are dying, and given over for dead, baptized? *If the Dead rise not*, why will any when they are going out of the World be baptized in the Name of *Christ?* If they did not hope for a Resurrection at the last; that as they are buried with him by Baptism unto death, so they should rise with him, not only unto newness of life here, but also unto everlasting Life and Glory hereafter.

5. The 5th Argument is drawn from the jeopardy and sufferings of Christians, which they would not undergo unless they had hopes of the Resurrection.

6. The denial of this Doctrine opens a door to licentiousness. People would eat and drink, and let loose the reins to sensual delights, and commit sin with greediness, if they must die, and there were no hopes of a Resurrection to glory and happiness, and no fears of a Resurrection to torment and misery.

Besides Scripture-testimony and argument which is the only firm proof of the Resurrection, I might add for illustration, some Emblems of the Resurrection in nature.

Naturalists tell us of a *Phœnix* which riseth out of the ashes, into which she had burned her self before; but it is more certain, that some birds lie in holes dead all the Winter, and get life again in the Summer; we see Plants, Herbs, Flowers, and the like, wither in the Winter, and spring forth again when the cold weather is gon; we see the Sun sets at night, and rises again in the morning: And we our selves, as we have an Emblem of death upon us

when

when we are asleep, so our awakning again, and arrising from our bed, is an emblem of our Resurrection at the last day. It is certain that the dead shall be raised, which hath been proved.

2. And secondly, It is certain that Christ shall raise them, *I will raise them at the last day*, Joh. 6. 40. this is spoken of believers: but it is spoken also of all, *Joh.* 5. 28, 29. *The hour is coming, in which all that are in their graves shall hear his voice, and come forth: they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.*

Hence it strongly follows, if the dead shall certainly be raised, and the Lord Jesus shall raise them, that the appearance of Christ to do it is certain.

---

3. *Arg:* The third Argument to prove the certainty of Christs second appearance may be drawn from the certainty of the last general Judgment.

If there will certainly be a day of general Judgment, and the Lord Jesus Christ will be the Judg; then the second appearance of Christ is certain: But there will be certainly a day of general Judgment, and the Lord Jesus Christ will be the Judge; therefore Christs appearance is certain.

1. The certainty of the last Judgment is evident from Scripture, *Heb.* 6. 2. 2 *Pet.* 3. 9. *Rom.* 2. 5, 6, 7. and elsewhere frequently, and I shall further prove it by Scripture Arguments.

It doth appear there will be a day of Judgment,

1. From Gods *appointment*; *Acts* 17. 31. *He hath appointed a day wherein he will judg the World in righteousness*, God appointed the Creation of the World, which.

which accordingly he effected: He appointed the Reconciliation of the World to himself, which he brought to pass; and having appointed the judgment of the world, it shall as certainly be brought to pass in its day. Nothing can frustrate Gods appointments, God being so Infinite in wisdom, doth not appoint any thing about which there shall be any reason to alter his determination; and God being so Infinite in power, nothing can hinder the effecting of what he hath determined shall be done.

2. From *Gods Supreme and Universal Sovereignty*; he is the blessed and the great Potentate, which rules over all the Kingdoms of the earth. *He is the King of Kings, and Lord of Lords*, 1 Tim. 6. 15. All the Children of men are not only his creatures, but also his subjects. As it is the work of earthly Kings to judg their subjects, and to dispense rewards and punishments; so God being the Supreme Sovereign, will judg all his subjects. Kings are but Gods Vicegerents, they rule under him, and they must give an account unto him; God will Judg the Judges of the Earth; men do often Judg unrighteously, sometimes through their own wickedness and partiality; sometimes through ignorance and false information; the righteous are condemned by some, and notorious offenders are acquitted; and those which Judg most righteously, cannot find out all that should fall under the lash of the Law; and the strictest Laws of men do not reach all offences against God; therefore there is need that the Sovereign Lord and King should call the whole world to another Judgment, which will be at the last day.

3. From Gods most *excellent Wisdom* in the management

nagement of his Government over the Children of men, the wisdom of God now is much out of sight, and is little taken notice of in the world: There seems now to be a great disorder and confusion in the Government of men; the most faithful subjects of the King of Heaven in most places are trodden under foot, and have many bitter Cups put into their hands; and the most vile Traytors and Rebels against the highest Majesty, are lifted up into the seat of honour, and spend much of their days in mirth and Jollity; we read in Scripture of the various and great afflictions of Gods People, *Heb.* 11. 36, 37. Some there were *mocked, and scourged, and tortured, they were sawn asunder, they were slain with the sword, they wandred about in sheep-skins, and Goat-skins, being destitute, afflicted and tormented*; and yet such as the *World was not worthy of*; where it is said of the wicked, *Psal.* 73. 5, 7, 10. *Their eyes stand out with fatness, they have more than heart could wish, and Waters of a full Cup are wrung out unto them; and they are not in trouble like other Men, neither are they plagued like other men.* See also *Psal.* 17. 14. *Job* 21. from the 7th Verse to the 14th.

So that if there were not another Judgment, God would seem to have been an ill-contriver of Government for the welfare of his People, and to have ill-consulted his own glory in the World; yea his enemies would seem to have out-witted him; therefore it is needful there should be a day of Judgment, when all things shall be set at rights, and put in order; when Gods wisdom all along shall plainly appear in the view of all, and his glory be made manifest; when his People shall be exalted, and his enemies debased.

4. From

4. From the Infinite Holineſs of God, now the Holineſs of God is trampled under foot by ungodly ſinners; they ſcorn and deride it, wherever they ſee any Image or appearance thereof, they ſcoff at the name of a Saint; they hate holineſs, and many do their uttermoſt to baniſh it the World; which is a high affront, which ſuch Perſons offer to the higheſt Majeſty in this high attribute; it is therefore neceſſary that there ſhould be a day of Judgment, that God may redeem the honour of his holineſs, which now lies under ſuch contempt; then he will make his holineſs to ſhine with an amazing excellence in the eyes of all thoſe that did deſpiſe it.

5. From Gods *Juſtice and righteouſneſs*; God hath given unto Man a moſt juſt and righteous Law, and annexed threatnings of everlaſting puniſhment, which he will inflict upon the breakers thereof, Gods Juſtice cannot be ſatisfied without execution of his vengeance in the puniſhment of all tranſgreſſors, except it be of ſuch who have an intereſt in the ſatisfaction, which was made by the Lord Jeſus Chriſt, and all the Children of *Adam* being tranſgreſſors, and very few of them having an intereſt in Chriſt and his merits, and none receiving condign puniſhment for their ſins in this life; therefore there will be a day for the revelation of the juſt and righteous judgment of God, *Rom.* 2. 5. This righteouſneſs of God doth engage him not only to puniſh the wicked for their ſins, but alſo to give his People that reward which the Lord Jeſus Chriſt hath purchaſed and prepared for them; therefore there muſt be a day for him to do it in.

Thus it doth appear, that there will be a day of general Judgment.

2. That

2. That Christ will be the Judge, is also evident from Scripture, *Act.* 17.31. *He hath appointed a day wherein he will judge the World in righteousness by that Man whom he hath ordained, whereof he hath given assurance unto all Men, in that he hath raised him from the dead.* And *Rom.* 14. 10. *We shall all stand before the Judgment Seat of Christ.* And 2 *Cor.* 5.10. *For we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,* and Christs judicial proceedings are set forth at large, *Mat.* 25 Hence then it follows that the Lord Jesus Christ shall certainly appear to Judgment. I might add other Arguments drawn from the Faith, and Hope, and Expectation of the righteous, and Christs faithfulness, love, and the engagement of his honour to appear again: but so much concerning the certainty of Christs second appearance.

CHAP. XII.

3. *The third thing promised, is to shew that the Lord Jesus Christ will quickly appear*; that is, 1. He will come within a short time. 2. He will come suddenly and unexpectedly, when he doth appear.

1. Christ will come quickly, that is, *within a short time,* Heb. 10. 37. *Yet a little while, and he that shall come will come, and will not tarry.* He that shall come will come, there is the *certainty* of his coming, and yet a little while, he will come, and will not tarry, there is the *speediness* of his coming. *The Lord is at hand,*

hand, Phil. 4. 5. *The coming of the Lord draweth nigh*, James 5. 8. *The Judge ſtandeth at the door*, ver. 9. *The end of all things is at hand*, 1 Pet. 4. 7. Therefore our days are called the *laſt days*, 2 Tim. 3. 1. *And upon us the ends of the World are come*, 1 Cor. 10. 11. We live in the end of the world, in the laſt days, in the old age thereof. The world hath as it were three Ages, the youth, the middle-age, and the old-age; the Youth of the World was from the Creation to the Flood; the middle-age from the Flood to the firſt coming of Chriſt; the old-age from the firſt coming of Chriſt, to the ſecond coming: The old-age and laſt days of the World began in the Apoſtles time; now many of them are ſpent, and we are come not only to the declining years, but alſo to the decrepit age of the World: And if the Lord Jeſus Chriſt were to come ſhortly in the days of the Apoſtles, much more ſhortly will he come now, when ſo many years are paſt ſince the Scriptures were writ, and theſe things foretold.

If any ſhould doubt the certainty of Chriſts Appearance, becauſe the Scripture ſpeaks of the ſpeedineſs thereof, as if Chriſt had been in thoſe days preſently to come, and yet above ſixteen hundred years are paſt ſince the Promiſe was made:

I anſwer, That the Apoſtle *Paul*, who in his firſt Epiſtle to the *Theſſalonians* ſpake of Chriſts coming, as if it might be in his time, 1 *Theſ.* 4. 16, 17. *The Lord himſelf will deſcend from heaven with a ſhout*, &c. *and the dead in Chriſt ſhall riſe firſt, then we which are alive and remain, ſhall be caught up in the Clouds*, &c. The ſame Apoſtle tells the *Theſſalonians* in his ſecond Epiſtle, *Chap.* 2. 3. *That the day of the Lord ſhould not come, 'till there was a falling away, and the man of ſin ſhould be revealed*, &c. And *verſ.* 7.

That

That there was then a let to the Revelation of the Man of sin, which was the Heathenish *Roman* Empire, which it was not likely in haste, neither was removed 'till some hundred of years after: And therefore it is evident from that place, that the coming of the Lord was not to be until several Ages after the writing of the Scriptures. This may be sufficient to give satisfaction concerning the length of time, since the Scripture tells us that the Lord Jesus would quickly appear.

If any profane Mockers shall scoff at this answer, and say, Where is the Promise of his coming? Do not all things remain as they were since the Creation? Do not the Sun, and Moon, and Stars keep their constant course? And what likelihood of the darkning of the Sun, and falling of the Stars, and the passing away of the Heavens with a great noise? Is not the Earth established upon sure foundations, and what likelihood of moving it and burning it, with the works which are upon it? and if Christ would have come so quickly, would not he have been here before now? I answer,

1. That the Apostle *Peter* foretels, that in the last days such scoffers should arise, 2 *Pet.* 3. 3, 4.

2. That all things are not as they were from the Creation, for the World in the time of *Noah* was drowned with the Flood, *Noah* only excepted, and those which were with him in the Ark; surely there was a great transformation of things in that Age, *vers.* 5, 6.

3. That by the same word of command, whereby the Old World was drowned with Water, by the same Word, the World that now is shall be burned with *Fire, at the day of Judgment, and perdition of the ungodly*, ver. 7.

4. That

4. That though many hundred years be past since the Promise, that the Lord would come quickly, yet there is not a failure, in regard of God; for though the time be long, in regard of our account, who are of so short continuance; and time seems tedious to us because of our miseries, of our short life; yet in regard of the eternal God, the time is but short, for in his sight *a thousand years is but as one day*, and by that account there are not yet two days past since the Promise, *vers.* 8.

5. The reason of Gods protracting this appearance of Jesus Christ to Judgment, is for our sakes; it is from his long-suffering to us-ward, that hereby he might lead us unto repentance, *ver.* 9. The Lord hath a number to be called, some of which may be unborn, others not yet new-born, but scattered amongst the wicked; but when the Elect are all called, and perswaded to repent and believe, and are gathered into Gods Family, I doubt not but the Lord Jesus Christ will be here immediately. The Lord Jesus surely now will come within a short time; the certain time of his appearance is unknown, *Matth.* 24. 36. *But of that day and hour knoweth no Man, no not the Angels, but the Father only*; this is a secret which God hath locked up in his own breast, it is written in the Book of his Decree, and however other things are revealed and unfolded to Men, yet the leaf where this is written is foulded up and sealed, so that none can read it; yet surely it cannot be long before the Mystery be finished, and Christ be revealed from Heaven; yet a little while and he will be here, he stands at the Door, and the Door will quickly be opened, and then he will make his appearance.

2. The

2. The Lord Jesus Christ will come quickly, that is, suddenly and unexpectedly, especially in regard of the ungodly World: *The day of the Lord will come as a snare upon all them that dwell on the face of the whole Earth*, Luk. 21. 34, 35. *And sudden destruction will then come upon the wicked, as pains on a Woman with Child*, 1 Thes. 5. 3. The Lord will come *in a moment, in the twinkling of an eye*, 1 Cor. 15. 52. *As lightning cometh out of the East, and shineth unto the West, so shall the coming of the Son of Man be*, Matth. 24. 27. Further, this coming of the Lord Jesus is set forth in Scripture,

1. By the coming of a thief in the night, Rev. 16. 15. *Behold I come as a Thief.* 1 Thes. 5. 2. *For your selves know perfectly, that the day of the Lord so cometh as a thief in the night.* 2 Pet. 3. 10. *The day of the Lord cometh as a thief in the night, in which the Heavens shall pass away with a great noise*, &c. The Lord will not come like a thief, in regard of any wicked purpose and design; but he will come like a Thief in regard of the suddenness and unexpectedness of his coming. Men do not think of, they do not know of, they are not aware of, they do not desire the coming of Thieves: So the Lord will come at a time which men do not know of, when they do not think of it, when they are not aware of it; and he will be more unwelcome at his second appearance to the greatest part of the World, than a thief who comes suddenly in the night, and breaks in upon their Houses, to steal their Goods and take away their lives; when the Lord Jesus shall suddenly unfold the doors of Heaven, and come down in his Glory, and summon the wicked to Judgment, how will they start, and be affrighted out of their dec

flee

sleep of security, and be filled with horrour and amazement!

2. Christs coming is set forth by the coming of a Bridegroom at midnight, in the parable of the ten Virgins, *Matth.* 25. 6. *At midnight there was a cry made, behold the Bridegroom cometh, go ye forth to meet him.* The Virgins were all asleep, the wise as well as the foolish, they did not expect the Bridegroom at that time; the coming of Christ will be sudden and unexpected, as to the particular time unto his own Disciples; yet they will quickly arise, and trim their Lamps, and receive him with joy, when the Lamps of the foolish Virgins, for want of Oyl, will go out, and they shall be shut out of the Bride-chamber of Heaven for ever.

3. Christs coming is set forth by the coming of the flood upon the old World, and *Noah*'s entring into the Ark, *Luk.* 17. 26, 27. *And as it was in the days of* Noah, *so shall it be in the days of the Son of Man; they did eat, they drank, they married Wives; they were given in marriage, until the day that* Noah *entred into the Ark, and the Flood came and destroyed them all.* The old World was very licentious, and secure in the days of *Noah*, though universal ruines and destruction were so near, yet it being a thing which was unseen, they did not expect it, nor take any care to prevent it. It is said of *Noah*, Heb. 11. 7. That *by faith being warned of God, of things not seen as yet, moved with fear, he prepared an Ark to the saving of his house:* By faith he knew that the flood would come, when there was no appearance of it, nor possibility, in regard of the ordinary way of the working of second causes; he believed it, because God, who would effect it, and who

can

cannot lye, had foretold it; and therefore he prepared, according to Gods direction, this great Vessel, to defend himself and Family, and some living Creatures of every kind, against the Waters, which he foresaw were coming upon the earth; but the ungodly World, having no eye of Faith, could not discern this unseen thing; it is most likely, they heard often of it by *Noah*, who was a preacher of righteousness; but they did not believe it, therefore they did not expect it, nor fear it, nor prepare for it; they eat, and drank, and slept, and sinn'd as if no such thing had been coming upon them: It is likely, when they saw *Noah* build the the Ark, such a large and capacious Vessel, on the dry Sand, that they scoffed at him, and accounted him no better than a mad-man, as we should do a Man that should build a Ship on the top of a mountain, and expect the Waters should come up thither, and waft it away.

But when the days of an hundred and twenty years, which the Lord had appointed the old World to continue, after his threatning of their destruction, were expired; when the decree had brought forth, and the year of God's recompence was come, and the day of his fierce Anger, wherein he sent the flood upon the earth, O the terrour and amazement which did surprize the secure sinners of the World at that time! when the Windows of Heaven were opened from above, out of which God looked forth upon sinners, with such a furious countenance, and poured forth his anger in such streams of water; and the fountains of the great deep were opened from beneath, and the flood began to arise, and lift up the head, and swell about them; when the Valleys were filled with running waters

waters, and the Plains were covered, as if they had been a Sea; when this Enemy did combine so many forces together, (having a Commission from God to destroy) and strengthned it self on every side, and environed these rebellious sinners round about, and assailed them in every quarter; when not only smaller Cottages were overturned, but also the streams brake in with irresistible force upon the strongest and greatest Edifices; when great doors were lifted off of their hinges, or broken to pieces, and the Water (like a thief) climbed in at the Windows, and roaring all about with a hideous noise, pursued those which fled from it, following them up stairs, even to the highest room until it had overtaken them, and devoured them without mercy; think what a hurry and affright the World was in at that time; how every one shifted for himself, if possible, to preserve himself from the fury of this Conqueror; how they forsook the lower grounds, and flocked together to the Hill Countreys in great hast, leaving their substance behind them, with a sad heart; how they were drenched with the Rain from Heaven, and wet to the skin as they went along, and scarcely were able to take breath, the storms were so impetuous about them; and when they perceived the flood to beset the highest Mountains, (whither some of them were fled, and upon the top of which some of them had climbed, hoping (it may be) that they had got unto an inaccessible Place) and that the billows were mounting towards them; and now the whole World seeth their death and ruine to be inevitable, that there was no contending with, no resisting or flying from these armed Waters, which God had sent to execute his vengeance upon them for their sins; we

may imagine something of the horrible perplexity of their minds: O how did they look one upon another, when such a judgment as this was come upon them, which they never looked for! how did they speak! how did they weep! how did they cry and screek! what distress was there then upon all Nations, and how did their hearts fail them, and sink within them through fear, when they looked upon the Flood that was come upon the Earth; when they heard the winds blowing, and waves roaring, and saw no way of escaping! Then they which had heard *Noah* foretel and threaten them with this judgment, too late believed the truth of his words, which before they did not regard; then they which had seen *Noah* build the Ark, and had accounted him no better than mad, were convinced of their own folly and madness, that they did not with him take some course for the defence of themselves at this time; then they were perswaded of *Noah's* wisdom above all others on the earth, and could have wished that they had imitated his wisdom, in building for themselves such another Ark, or that they were with him in his; and possibly some, when the waters were come, and *Noah* was shut in by God in his Ark, might run to the place and endeavour to clamber into it, and be washed off with the stream.

Thus will it be at the second coming of the Lord Jesus Christ to Judgment, his coming will be sudden and unexpected: The wicked of the earth will be eating and drinking, marrying and giving in marriage; they will be as sensual and sinful, and as secure withal, as they are at this day; they are told frequently, by the preaching of the Word that the day of Judgment is appointed, and that it

hastneth

haſtneth greatly; that the Lord Jeſus Chriſt will come, and that he will come quickly; but they want faith to believe it, and therefore they do not expect it, nor fear it, nor prepare for it: It is ſaid, *Luk.* 18.8. *When the Son of Man cometh, ſhall he find faith on the earth?* Some interpret this place as ſpoken not of Chriſts ſecond perſonal coming to Judgment; but of his coming in a way of eminent deliverance of his people from the cruelty and oppreſſion of their enemies, which will be ſo ſtrong and unexpected, becauſe they ſhall be brought ſo low, inſomuch that there will hardly be faith in any to believe a deliverance. Others intepret this place, as ſpeaking of Chriſts laſt appearance to Judgment; that the earth will then be generally ſecure, and that wicked men, and unbelievers, and oppreſſors of Gods People will abound, and that true believers will be rare, and very hardly to be found: I ſhall not determine which is the true ſenſe of the place, but ſure I am the wicked will be many, and very ſecure at the day of Chriſt's appearance; though the wicked be fore-warned of this day, yet they do not believe this thing, than which nothing is more certain; the wicked, which are mingled amongſt Gods People, think ſtrange that they do not run with them unto the ſame exceſs of riot; they look upon them as no better than fools, and people beſides themſelves, when they ſee them deny themſelves, ſlight the pleaſures and profits, and vanities of the world, and are ſo ſollicitous above all other things to prepare an Ark for the ſaving of their ſouls, to get an intereſt in Jeſus Chriſt, typified by the Ark, that under his ſhelter they may be defended from the ſtorm of Gods wrath, which ſhall beat upon the head of the wicked at the laſt

day. The wicked do expect Christ's coming no more than the old world did the Flood in the days of *Noah*.

But when the time which the Lord hath appointed the world to continue, is expired, and the Angel hath lifted up his hand to Heaven, and sworn by him that liveth for ever and ever, that time shall be no longer; when the mystery of God is finished, and all the things to be done in the world are accomplished, and the day of Judgment of old ordained, is now come, and Christ hath received his Commission from his Father to summon all to his Judgment Seat: O the dread that will on that day fall upon the wicked tribes of the earth! when they shall see the Heavens opened above, and such a glorious Majesty, with such a glorious Train appear in the Air; and when the earth and the graves shall be open beneath, and all the dead bodies of all generations shall be raised and come forth, and some of them shall be caught up to meet the Lord in the Clouds, and themselves with the most to be left behind; and when they feel the Wrath of God to begin to assail them like a Flood, and to be poured into their Souls like water; when they see Christ coming in flaming fire to take Vengeance upon them for their sins: O this will be an unexpected, and terrible appearance, and so much the more terrible, by how much the less expected: Then they will not endeavour to climb up mountains, but to creep under them to hide them from the wrath of the Lamb, but all to no purpose, no mountain will receive them, for all the mountains, and earth it self with the Heavens, will flee away from the face of the Lord Jesus Christ, when his Throne is set for Judgment, *Rev.* 20. 11. they will then look about them

and

and perceive all refuge to fail them, and no way of escaping for them; then they will with grief remember the warnings which they had of these things, and be vexed at the very heart that they did not take warning; then they will wish for an Ark; and O that they had an interest in Jesus Christ! and they will account believers, whom once they esteemed as fools and mad-men, to have been the wisest People upon the earth; and O that they were in their condition! possibly some may endeavour to clamber up into the air with them, when they are ascended to their Lord; but they will have weights sufficient to keep them down. The dread of sinners at the last day, when Christ doth come so suddenly and unexpectedly will be far greater than the dread of the old world in the days of the Flood.

4. And lastly, to name no more, the suddenness and unexpectedness of Christs coming is set forth by the raining of Fire and Brimstone from Heaven upon *Sodom*, and *Lots* going out of that wicked place, Luke 17.28,29. 30. *Likewise as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from Heaven, and destroyed them all: Even thus shall it be in the day when the Son of man shall be revealed.* The *Sodomites* were notoriously wicked, they were worse than beasts, they would have offered violence, and buggered the very Angels which were sent to *Lot*; they were generally wicked, there were not so many as ten righteous Persons in the place, though righteous *Lot* dwelt amongst them: it is likely there was not one righteous Person, besides what was in *Lots* family; and though they were so wicked, and the cry of their sins were gone up to Heaven, and the

Lord was provoked unto so great displeasure by them; yet they are jovial and secure; they did not think in the midst of their Peace, that sudden destruction was so near; *Abraham* with his servants had not long before delivered them out of the hand of *Chedorlaomer*, (against whom they had rebelled) and *Amraphel*, and the other Kings which had conquered them and sackt the place; they did not think of a more furious enemy, who was arming himself against them, even the King of Heaven, against whom they had worse rebelled, and out of whose hands none could deliver them: They eat, and they drank, they did not think that their flesh, and all the provisions thereof should be so soon devoured by flames; they bought, and they sold, they did little expect that both Money and Merchandize should be consumed so suddenly; they planted, and they builded, they did not in the least imagine that instead of showrs of Rain from Heaven to water their Plants, to make them grow, they should have showrs of Fire and Brimstone to burn up their plants, and burn down their houses to the ground. The *Sodomites* did not in the least look for such a Judgment as this: it is said, *Gen.* 19. 14. *That* Lot *went out and spake to his Sons-in-law, which had married his Daughters, and said, Up, get you out of this place, for the Lord will destroy this City: but he seemed as one that mocked unto his Sons-in-law.* His words were unto them like idles tales, which they did not believe, otherwise they would not have remained in the place untill they had been consumed; and if *Lot*'s Sons-in-law, (who in likelihood were some of the best of the place) did not believe nor expect the Judgment, though they were forewarned by their Father; much less did the

rest

reſt of the *Sodomites* expect it, that had not before heard of it. This Fire from Heaven was altogether unexpected in *Sodom.*

But the ſame day that Lot *went out of Sodom, it rained Fire and Brimſtone upon them and deſtroyed them all.* The morning was clear, when *Lot* went forth, and the Sun did ſhine with glorious brightneſs when he got into *Zoar*; but then we may imagine that a ſtrange darkneſs did quickly fill the Heavens, when the Lord came down cloathed with vengeance as with a garment, and wrapped in thick Clouds of the Sky; when the Lord thundered in the Heavens, and the higheſt gave his voice, Hail-ſtones and coals of fire; when the Lord rained Fire and brimſtone upon the place; Who can utter the horrible perplexity of the *Sodomites* on that day, under this unthought of, unexpected, ſudden, and ſo dreadful unheard-of Judgment? when they opened their windows and doors of their houſes in the morning, and perceived the faſhion of the Heavens to be altered, and the tempeſt of Fire and Brimſtone to beat in upon them ſo ſorely and ſuddenly; when the air was ſtrangely converted into fire, and ſuch ſcalding ſulphureous matter enkindled by the Breath of God, did fall upon them; when the whole place was put into flames together, and every houſe was ſet on Fire by this Fire from Heaven; when they ſaw if they went forth of doors, they ſhould be burnt by the Fire of Heaven, if they ſtayed within, they ſhould be burnt by the fire of their houſes; when there was ſuch a dreadful burning heat by the Fire, accompanied with ſuch a ſtinking, noyſom, ſuffocating ſmoke by the brimſtone; when there was a little kind of Hell in that place both for torment and ſin; O the dread of the *Sodomites*

at that time! then those Beasts which would have forced themselves into *Lots* doors, to commit lewdness, and were strucken by the Angels with blindness, when they began to feel the violence of this Fire, and their pampered flesh began to be roasted by these flames, how did they howl like dogs! how did they roar and yell with anguish and horror! Then all the sinners of the place, whose sins before went up with such a loud cry into the ears of God, what a loud cry did they send forth out of every house under the sense of their torments! then the Sons-in-law of *Lot*, who were fore-warned, I believe, were above others perplexed and filled with unspeakable vexation, that they did not hearken to the voice of their Father, and remove with him from that place before the Fire came; then they knew he did not mock them, but was in good earnest, and that his words were not idle tales, but the truth of Gods intention, which he was sent to give them notice of: *Sodom* is now made a fiery Furnace, and all the wicked of the place are consumed together suddenly and unexpectedly.

Even thus will it be in the day when the Son of Man shall be revealed, when the Lord Jesus Christ shall come to Judgment. The world is very wicked, and the longer it doth continue, the worse it grows; the sins of the wicked world, like the sins of *Sodom* have gone up with a loud Cry to God; and the Lord hath exercised his patience a long time to lead them unto Repentance; and if there had not been some righteous persons on the earth, the day of Judgment would have been long ago; if there had not been some *Lots* in *Sodom*, I mean some Elect persons in their sins, that are yet to be called, and some as yet unborn, that must be gathered, the

World

World would e're this have been consumed, for the wickedness thereof; there is a measure appointed for the Worlds sins, which will be filled up, and there is a number appointed of chosen Persons, who e're long will be brought in, and so soon as *Lot* is got into *Zoar*, God rains Fire and Brimstone on *Sodom*; and I conceive that so soon as all the Elect persons are got into Christ, that then Christ will appear to Judgment; and as it was in the days of *Lot*, so will it be on the day of Christs appearance; the wicked of the World will be secure, eating and drinking, buying and selling, planting and building.

The day before Christ cometh will be a *merry day* with some ungodly sinners, they will be eating and drinking, feasting and carouzing, singing and rejoycing, and putting the evil day far from them, even when it is so very near; but how will their chear be changed the next morning! how will their singing be turned into howling, and their joy into heavineſs and dreadful terror!

The day before will be a *gainful day*, it may be with many in their buying and selling, possibly they may have got a good bargain in their buying, and got good profit in their selling; and it may be a *busie day* with others in their planting and building, which may fill their time and thoughts with worldly care and contrivements for many years to come, little thinking that the World is not of a years, nor two days standing longer; but O what terror will seize upon these worldlings the next morning, when Christ doth appear to judge them! and they find, that whilst they have gained something in the World, which they cannot now keep, and will yield no profit in this day of wrath, that they have lost

their souls and happiness for ever, which they cannot regain; that whilst they have been busie about trifles, they have neglected the one thing necessary; then they will wish, that instead of planting Trees in their ground, they had spent their time in getting grace planted in their hearts; that instead of building houses for their bodies, they had laid a good foundation for this time, and got a title to the building of God, the house not made with hands, which is durable and eternal.

The day before Christ's coming will be a *sinning-day* with all the wicked, and a *day of general security*; some will be swearing and cursing, others will be oppressing and grinding the faces of the poor, others will be reproaching and persecuting of Gods People; and the very night before, it may be many wicked persons may be got together Carding, and Dicing, and Drinking all night unto Drunkenness, and others may be got into the unclean Bed, and there lye in their filthiness, and all will be sleeping in sin and security; but the sound of the last Trumpet will startle and awaken them all; when sinners open their eyes on this morning, and see the Heavens open before them, and the Lord Jesus Christ descend in such glory as hath been described, none can utter what their perplexity will be at that day; and the suddenness of Christs coming will make their horror the greater; some of them were told of this day of Fire, when the Heavens should pass away with a great noise, and the Elements should melt with fervent heat, and the earth (with the works thereof) should be burnt up, and what course they should take to escape the vengeance of this day, they were perswaded to leave their sins, to flee from the wrath to come, to hasten out of *Sodom*,

dom, if they would not be consummed in its flames; to get away, and not look back, to flee presently into *Zoar*, where only they could be hid, to get into the City of refuge, if they would escape the vengeance which did pursue them, which had them upon the chase; they were invited into Gods Family, and into the arms of his mercy; they were invited unto Christ, and to partake of his grace freely; they were told again and again, if they did go on in the way of sin, that iniquity would be their ruine, that so long as they did abide in a state of impenitency and unbelief, that the wrath of God did abide on them; they were told how sweet a Saviour the Lord Jesus Christ was, and how ready he would be to receive them, if they applied themselves by faith, with repentance for sin unto him; and they were told how furious and inexorable a Judge he would be, and what vengeance he would take upon them at the last day, if they did not take warning in the day of grace, which they had allowed them; they were told that Hell Fire was very hot and intollerable, and that Heavens pleasures were very sweet, and most desirable, and they were earnestly entreated to fly from the former, and accept of the latter, upon the most reasonable terms, on which they were proffered: But they were like *Lot*'s Sons-in-Law, they did not believe: Ministers which warned them, seem'd in their eyes, as if they had mocked them, their words seemed like idle tales; whatever haste the *Lots* made out of *Sodom*, they would not stir, they did not look after a *Zoar* to flie unto; they hugged their sins, and would not leave them; they heard of Christ, but they neglected, slighted, refused him; they did not apprehend such need, which they had of a Saviour; they

were

were fearless of future wrath, and careless of the salvation and happiness of their souls. But when Christ doth come down so suddenly and unexpectedly to judge and condemn them, and shall cast them into the Lake, which burns with Fire and Brimstone; then they will remember these things with vexation, far greater than that of *Lot*'s Sons-in-Law, (when Fire and Brimstone was rained from Heaven upon them) who would not hearken to the counsel of their Father to escape it.

CHAP. XIII.

The Application.

THe Lord Jesus Christ will certainly and quickly appear.

The day is appointed by the eternal and unalterable decree of God, and he hath revealed the thing, though not the time, in his word of truth: the day approacheth, it cannot be far off; time is flying away upon swift wings; the day of the World is almost spent, the shaddows of its evening are stretched forth to a great length; yet a little while, and Christ will be here; he will appear in his glory; never did eye of Man behold such glory and majesty in the greatest earthly Potentate, as will be seen in the Lord Jesus Christ on this day; all the state, and pomp, and splendor, and glittering glory, which some Princes have been decked withall in their Triumphant shews, is no more to be compared with the pomp and splendor of the Lord Jesus Christ in this appearance, than the shining of a Candle, or Glow-worm, or rotten

stick

ſtick in the night, is to be compared with the ſhining of the Sun, in its noon-day glory: E're long the great Gates of Heaven will lift up their heads, and thoſe everlaſting Doors (within which Chriſt doth, for the preſent, remain) will be opened; and then this King of Glory will come forth, and come down with marvellous ſplendor and brightneſs of Majeſty; It is ſaid, *Pſal.* 47. 5. *God is gone up with a ſhout, the Lord with the ſound of the Trumpet*; then God will come down with a ſhout, the Lord with the ſound of a Trumpet, 1 *Theſſ.* 4. 16. *The Chariots of the Lord are twenty thouſand, even thouſands of Angels*, Pſal. 68. 17. All the holy Angels ſhall attend upon him, and blow the Trumpet before him, at this laſt Aſſizes, to awaken and ſummon the World to Judgment: Then the Sun in the Firmament will be darkned, when this more glorious Sun doth appear; then the whole frame of Heaven will ſhake, and the foundations of the Earth will be moved, the everlaſting Mountains will bow, and the perpetual Hills will ſhrink; yea the Heavens will paſs away with a great noiſe, and like a ſkroll be rolled together, and the Elements will melt with fervent heat, and the Earth will be on Fire, and every Mountain and Iſland will flee away from before his face; then the Sea will roar, and all living Creatures, likely, will be in a ſtrange conſternation; then the wicked Tribes of the Earth will mourn, and the Saints will rejoyce at this glorious appearance of the great God, and their Saviour.

But who will be alive on this glorious day? who will be the Spectators of theſe great things? whoſe eyes ſhall behold this bleſſed ſight? who ſhall ſee the Lord Jeſus come in ſuch glory? many Kings and Prophets, and righteous Men deſired to ſee

Chriſt

Christ come in the flesh, and did not see him; and to hear the things which he taught, but they did not obtain their desire; many Generations were asleep in their Graves before Christ's first appearance; the righteous saw him afar off, and darkly, in types and figures; few lived in the days when our Savious abode was upon the Earth; he had not many Disciples whom he made happy with his personal acquaintance and abode with them; a great access there had been since Christ's departure, unto the Church, who though they have loved him, and believed in him, yet they never saw him with bodily eyes: Three things one desired to see, *Christ* in the flesh, *Paul* in the Pulpit, and *Rome* in its glory; but past things are fled out of sight, and the wishes of such things are to no purpose; death hath closed the eyes of many millions of Christ's Disciples, who have heard the report of him, but never saw him: And is not their hopes of seeing Christ perished in the Graves with their bodies, which are turned into rottennefs and putrefaction? and are not we all hastning towards those dark Chambers, where no beam of light doth shine, and nothing can be seen? the righteous indeed which remain, when Christ doth come down, will be happy, when they see their Lord in the air: But if we die before the time, what shall we be the better?

Beloved, let me tell you, or rather believe the Word of God, which doth tell you, that all of you will be spectators of the great things which shall come to pass at the last day; all Generations of Men and Women that ever lived upon the face of the Earth, and are sleeping in the dust, shall then be awakened, and raised, and be alive together, and you shall be found alive amongst them: That which

our

our Saviour ſpake to the chief Prieſts and Elders of the *Jews*, before whom he was accuſed, and ſtood as a Priſoner. *Hereafter ye ſhall ſee the Son of Man ſitting at the right hand of Power, and coming in the Clouds of Heaven*, Mat. 26. 44. The ſame may I ſay unto all you that hear me this day, hereafter ye ſhall ſee the Son of Man coming in the Clouds of Heaven, *Rev.* 1. 7. *Behold, he cometh with Clouds, and every eye ſhall ſee him.* Theſe very eyes with which you look upon me, or one upon another, ſhall ſee the Lord Jeſus Chriſt come in the air; theſe very ears with which you hear me Preach this Doctrine unto you, ſhall hear the ſound of the laſt Trumpet, and the great ſhout with which Chriſt will deſcend out of his Fathers Palace into this inferiour World; theſe very bodies which are ſtanding or ſitting in this place, muſt ſtand before Chriſt's Tribunal Seat at the laſt day.

Death hath a commiſſion from God to pull you out of your habitation, and drag your bodies into its priſon, and this enemy is upon the way, and hath you all in purſuit, and how near he is come to your Doors you do not know, his arrows are flying about your ears, and you will be ſmitten ſooner or later, either when you are younger or older, none can eſcape his ſtroke; your time is waſting, your Glaſs is running, and e're long you will be expiring your laſt breath, and theſe bodies which you are cloathing, and feeding, and providing for every day, will lie a dying, and be carried by your mourning friends, to your Graves; and as certain as death, ſo certain will your Reſurrection be at Chriſts coming. *Chriſt hath received a Commiſſion from God* to judge the World, and he will come down from Heaven with the Keys of Death and Hell, and open the doors

doors where you shall have your lodging, and bring you forth to Judgment; I must awake on that day, if I fall asleep into my Grave before, and arise, and give an account of my self, and the souls committed to my charge, unto my Lord and Master; and you must awake also, and give an account of your selves and actions, unto this glorious Judge; your lives then will be reviewed, your actions will be examined, and it will be known then what you have been doing ever since you came into the World, how you have spent your time, how you have improved the seasons and means of Grace; then it will appear who are Christs Sheep, and who the Goats, however they now flock together, sometimes in one company; who are wise, and who the foolish Virgins, however now all have Lamps shining: Then it will be known who have been wise unto salvation, who have made their peace with God in the way, who have furnished their hearts with grace, laid up their treasure in Heaven, and improved their talents for their Masters use upon the Earth, and who have foolishly slipt and sinned away the harvest, and day of grace, neglecting Christ, and the things which belonged to their peace and happiness, until they were hid from their eyes, who have been Hypocrites and Unbelievers, and served divers lusts, instead of serving the Lord of life and glory; and all ungodly sinners will be found out and punished: Then all of you, yea the whole World will believe the Doctrine, which we now preach concerning the vanity of the Creatures, the evil of sin, the necessity of Christ, the excellency of grace, the happiness of Gods children; and O what will the pardon of sin, the favour of God, the least measure of grace be worth then? our Doctrine concerning these things

is

was true now, and the worth of Christ and grace, and salvation as great, tho' then Mens valuation will be greater, because the worth will be more apparent.

But give me leave to apply this Doctrine concerning the certainty and speediness of the coming of Christ to Judgment.

1. *To Sinners.*
2. *To Believers.*
3. *To Both.*

---

1. I shall speak to Sinners,
   1. *To discover them.*
   2. *To awaken them.*
   3. *To exhort them.*

1. *For the Discovery of Sinners.*

Will the Lord Jesus Christ certainly and quickly appear to Judgment? and must the whole World be summoned unto his Bar? Surely then it doth above all things concern all of you to sit down, and consider how you are provided for this day; all of you will be spectators of Christ, and his glory on that day; but you will not be idle spectators, as sometimes you have been of great shews in the City, whilst it was yet standing, which have passed away, and you have gone away without much regard of the things you have seen; No, you will all be most highly concerned in this appearance of Christ, more than Persons who are to be tried for their lives, are concerned at the appearance of the Judge, who comes to pass sentence upon them; you will all be tried on that day, and your everlasting weal, or wo, will depend upon the account you shall give, and the sentence which shall be pronounced upon you by the great Judge: Therefore let me beseech you all to examine your selves, whether you are prepared

for

for this day of Judgment; it will be a woful day to such sinners, whom the Lord Jesus will condemn unto everlasting torments; and are there no such Persons amongst you? are there no ungodly ones gathered together into this place? are all of you Saints and Children of God? if you are not such, you will wish you had been such at that time; but are you all such now? the worst of you may be such, if you seriously, diligently, and timely seek such a Priviledge; but are you such yet? are there not many here, whom the Lord Jesus Christ will come in flaming Fire to take vengeance upon? it would take up too much room to speak of all those sinners whom Christ will condemn, especially having already spoken particularly of them under the conviction, from *pag.* 89. *to* 115. But briefly and more summarily for the discovery of such Persons, that you may examine your selves whether you are in their number: The sinners which Christ will condemn at his appearance, may be known by these Characters: They are,

1. *Carnal.*
2. *Sensual.*
3. *Earthly.*
4. *Devilish.*

1. Christ will condemn such as are *Carnal*, I mean such as are in the flesh; such as are in the state of nature, such as never were regenerated or born again by the Word and Spirit, as never have had experience of a work of grace upon their hearts: Such as are blind, and never had their eyes opened to see their sin and their Saviour, who are muffled up in darkness, and hoodwinked with the vail of ignorance and unbelief, and upon whose eyes there are such thick scales, that the glorious light of the Gospel

Gospel hath never been discerned by them in a spiritual and saving way: Such who are asleep, and never had their consciences awakened out of their carnal security, whose consciences are seared as with a hot Iron, and permit them to sin with little check or controll; such who are dead in sin, and never were quickned by the Spirit of life; such as are slaves to their lusts, and under the reigning power of sin, and never were delivered from this worse than Turkish bondage; that never were converted, and savingly changed; never were humbled and emptied of themselves, never truly repented and mourned for sin, never were powerfully drawn unto, and savingly closed with Jesus Christ; that never were renewed in their minds and hearts, transformed after the Image of God, transplanted into the Garden of the Lord, and engrafted into the new stock; such in whom all old things remain, and are wholly carnal, in the same state in which they were first born: Their persons will all be condemned by the Judge, *John* 3. 3. *Mat.* 13. 3. *Rom.* 8. 13. 2 *Cor.* 5. 17. *Eph.* 4. 22, 23, 24. 1 *Cor.* 15. 50. *Mat.* 5. 8. *Heb.* 12. 14. *Luk.* 13. 3. *Rev.* 21. 27.

2. Christ will condemn the *Sensual*, I mean such who are so far from denying themselves, crucifying the flesh, mortifying the deeds of the body, taking up the cross, walking in the narrow way of strict obedience, striving to enter in at the strait gate, which alone can bring unto eternal life and happiness, and subjugating their thoughts, wills and affections unto the Government of Christ, and so living as if they were his servants indeed whose name they bear; that they labour either to imprison, or banish, or hide themselves from the light

of

of those truths which would teach them these things, to bribe or muzzle conscience which would urge them; yea, to shake off the Government of reason it self, which would put a curb upon them, and so give up themselves to licentiousness, making provision for the flesh to fulfil the lusts thereof with all greediness, such who are so far degenerated and fallen from that primitive holiness, which nature was endued with at the first Creation, that they have lost the relicts of God's Image, and blotted out the characters of his law engraven upon the hearts of all men, and have made themselves like beasts, yea, more vile than the beasts that perish; such are they that are sensual and luxurious, and seek for their chiefest happiness in pleasing their sensual appetites; such are drunkards, and gluttons, and adulterers, who wallow in the mire of such sins, who spend their days in such pleasures, and gather as much of them as they can find, without any regard to Gods Law, which doth forbid them; or to those higher, sweeter pleasures which they are capable of, and might obtain if they did seek after them in the way which God hath appointed; all those which fulfil the desires of the flesh are children of wrath, *Ephes.* 3. 3. and they which please themselves, and live deliciously here, will have torment and sorrow given them by Christ at his appearance, *Rev.* 18. 7. *Luk.* 6. 25.

3. Christ will condemn the *Earthly*, such who lay up for themselves treasures on earth, and neglect the heavenly treasure, *Matth.* 6. 19, 20. who love the world, and things in the world, and have no true love to the Father, who is the God of love, and the chief good of mankind, 1 *John* 2. 15. All covetous World-

worldlings will be condemned by Jesus Christ for their heart-idolatry, *Eph.* 5. 5, 6. especially unjust and unrighteous persons, oppressors, and extortioners; earth will be all the portion of such who make choice of it, no room will be found for them in the Kingdom of Heaven, 1 *Cor.* 6. 16.

4. Christ will condemn the *Devilish*; all such as are Children of the Devil; as bear his Image, and do his work, that yield themselves to be his slaves and servants, and endeavour the promotion of the interest of his Kingdom, all such as are under the power of Devilish pride, and Devilish envy, and Devilish malice; all Devilish lyars, and Devilish slanderers, and Devilish persecutors of Gods people: In a word, all such persons as live in a course of sin, and never brake off the trade thereof by repentance, and obtained a pardon of sin through faith, and yielded up themselves unto the obedience of the Gospel, will be condemned by Christ at his apearance.

Beloved, examine your selves seriously hereby, and what hath been before said, whether you are not in the number of those persons; whether none of your are carnal, in a state of nature; whether none of you are sensual or earthly; whether none of you are children of the Devil; whether none of you are Drunkards, Adulterers, Liars, Slanderers, Unjust, Unrighteous, and withal Impenitent persons, Unbelievers, and children of Disobedience, against whom the wrath of God will be revealed, when the Lord Jesus Christ shall be revealed from Heaven to Judgment.

---

2. *For the awakening of sinners.* Will the Lord Jesus Christ certainly and quickly appear to Judgment? methinks this doctrine should *awake* sleepy sinners, and

and *rouze* them out of their carnal ſecurity. Doth conſcience accuſe you, and ſecretly tell any of you, that you are in the number of thoſe perſons whom the Lord will condemn at the laſt day, and ſentence unto Hell? methinks it ſhould make you *ſtartle*, and look about you; methinks it ſhould make your hair ſtand an end, and every joynt to tremble; methinks it ſhould fill you with fear, and imprint ſuch trouble upon your ſpirits, as would damp all your earthly comforts and delights, to conſider the danger which ye are in by reaſon of ſin, the guilt of which doth ſtill lie upon you. Every word of this Doctrine is awakening.

1. *Awake* ſinners, *awake! Chriſt will appear to Judgment.* Chriſt will appear, whom you have read of, and heard of, and had frequent proffers of, but could never be prevailed with to accept of; Chriſt will appear in his glory, in whom you could ſee no beauty or deſirableneſs; Chriſt will appear as a *Judge*, whom you might have had for your *Saviour*. Sinners, the Judge of the whole world will appear, and can you ſleep under the guilt of ſin? He will be a moſt glorious, powerful, wiſe, holy, righteous, ſtrict, furious, inexorable Judge, as hath been ſhewn from *p. 66. to p.* 82. and yet are you ſecure and fearleſs? you have heard *God's terrible voice in the City*, and that hath not awakened you; and will not Chriſt's appearance to Judgment awaken you neither? You have been aſleep under the ſound of temporal Judgments, and can you ſleep under the thoughts of the laſt Judgment, when the puniſhment, which ſhall then be inflicted, will be eternal?

2. *Awake* ſinners, *awake!* Chriſt will *certainly* appear to Judgment; if there were only a peradventure

venture of Christs coming to Judgment, methinks it should awaken the guilty, but when there is a certainty of it, how should it awaken you? as certainly as God is true, as certainly as the Scriptures are his Word, as certainly as you are his creatures, and sinners; so certainly will the Lord Jesus Christ appear to judge the ungodly World for sin, at the last day. *England* hath of late been under the stroke of several temporal Judgments; and *England* is in danger of further and greater calamities; God may put a more bitter cup into our hands to drink, than yet we have tasted of, the danger of which should awaken secure sinners, because they cannot promise to themselves any shelter at such a time: yet there is a possibility that the Lord may be entreated to spare, and put up his Sword, and prevent our ruine, which we have deserved, but the day of Judgment is most certain; God who cannot change, hath decreed it: God, who cannot lie, hath revealed it; the iniquities of the World, which are great, do call for it; therefore it must be, the day will certainly come: and yet can you sleep in sin? If a Thief knew after he had robbed his Neighbour, that he should certainly be taken and judged, and condemned, and punished, it would affright him; you may know that Christ will certainly come to Judgment, and that all guilty sinners shall be brought forth and condemned, and should not this awaken you especially, since if you sleep on, your damnation and eternal punishment, will be certain?

3. *Awake* sinners *Awake!* Christ will *quickly* appear to Judgment. The coming of the Lord draweth nigh; the Judg standeth at the door, the Lord will suddenly come down, when you least expect it, the Lord may be here; and can you sleep,

when

when the appearance of Christ is so sure, and so near too? can you slumber when your judgment lingreth not, and your damnation slumbreth not? If the day of general judgment should be protracted for some time longer, until all the Elect be gathered, and the things foretold in the Word, be fulfilled; yet your time for Preparation may be almost spent; you may suddenly go down into your graves, where there is no operation; and can you sleep in sin, when you are liable every day to the stroke of death, which will cut you off from all opportunities of making your peace with God for ever, and deliver you up at the last day into the hands of the Judge, under the same guilt as it found you, when it first laid its arrest upon you?

4. *Awake* sinners, *awake!* when Christ doth appear, *ye shall also appear*; when Christ is descended from Heaven, ye shall be raised from the Earth, you shall be awakened out of the sleep of death, and will not you be awakened out of this sleep of sin? If there were any hopes, that by getting into your Graves before this day, you could hide your selves and lie buried there for ever, you might be the more secure; but when your death is not more certain, than your resurrection will be, when the appearing of Christ to Judgment is not more certain, than your appearance on that day to be judged, you have reason to shake off sleep, and bethink your selves how you are provided; Death will be terrible to you, if it come with the sting of sin in its mouth, if it shoot its poysoned Arrows into you; but your Resurrection will be a thousand-fold more dreadful, if you awake at the last day with the guilt of sin in your consciences: Sinners, think what terrors will invade

vade you when you are raiſed out of your Graves; when you lift up your heads and eyes to Heaven, and ſee the Lord Jeſus Chriſt the glorious Judge of the World, come down with millions of mighty Angels, cloathed with vengeance, like flames of fire, and look down with a furious Countenance upon you; when in your riſing you hear the ſound of the Trumpet, and ſuch a ſhout given in the Air as will make a louder noiſe, than if twenty thouſand great pieces of Ordinance were ſhot off together, juſt before you; when you have a Summons given you, and you are dragged with the reſt of the damned Crew, which have lived in all Ages of the World, to the Tribunal Seat of Jeſus Chriſt; O how will you quiver, and tremble, and be filled with confuſion then! and yet can ye ſleep ſecurely, now, as if you were not at all concerned?

5. *Awake* ſinners, *awake!* when Chriſt doth appear, *You ſhall be Judged by him*: Then the Books will be opened, where all your actions are recorded; then your ſins (now it may be forgotten and ſlighted) will be called to remembrance, and your ſecret ſins, which now you are aſhamed of, will then be made manifeſt before the whole World; your old ſins will be reviewed; your old uncleanneſs, your old drunkenneſs, your old unrighteouſneſs, and you will be made to hear of all your ſins, paſt and gone many years before, in ſuch a manner, as ſhall make your ears to tingle, your hearts to quake and tremble; and when God's juſtice ſhall arraign you, and the Devil accuſe you, and your Conſcience ſhall bear witneſs againſt you, and the Lord Jeſus Chriſt ſhall pronounce the ſentence upon you, *Depart from me ye curſed into everlaſting fire, prepared for the Devil*

vil and his Angels; and the Saints (it may be) accompany him with a loud shout, *Even so Amen*; or say with one voice, *Go ye cursed into Everlasting Fire*, and so pass from you into Heaven, and leave the Devil and his Angels to drag you into torments, and when you see there is no remedy, no reversing of your condemnation, and the Devils seize upon you, and tear you, and hale you away, O how terrible will the judgment be unto you! O how will the terrors of the Almighty flow in upon you? how will your Conscience gnaw, and sting and torment you, how will your spirits fail and sink within you, and your hearts melt like drops of water! How will you weep and wail, and gnash your teeth! and cry out in the fearfulness and horror of your spirits, *Woe, woe, woe be unto us that ever we were born! Woe, woe, woe be unto us that ever we have sinned!*

6. *Awake* sinners, *awake! The execution of the Sentence*, which Christ will pronounce upon you for your sins at the last day, *will be in Hell*: and do you know what *Hell is?* what tongue can express the future torments, which the damned shall endure? what heart can conceive the miseries, which God hath prepared for sinners in Hell? yet look into the prospective Glass of the Word, and you may perceive something of the dreadfulness of the punishment, which will be inflicted upon you, if you be found in your sins at Christs second appearance.

1. Sinners, consider the *greatness* of the punishment; you must dwell with devouring Fire, and inhabit most horrible burnings, and think with your selves how you will be able to endure, to have those bodies (unto whom the prick of a pin is so irksome, a little scorch of a Culinary Fire is so painful)

ful) caſt into the *great Furnace of Fire*, which God will kindle, with his Breath; which will turn them, it may be, into a burning Coal, that ſhall not waſte, neither ever be conſumed; be ſure it will torment them with a thouſand-fold more acute ſenſe of pain, than the body is capable now of feeling, under the moſt exquiſite torments; think what the overwhelming grief, what the horrible anxiety, what the deſpairful agonies, what the hideous terrour and unexpreſſible anguiſh of your ſouls will be, under the immediate ſenſe of Gods Wrath and indignation, and the thoughts of that glory and happineſs of Heaven (once proffered unto you, but refuſed by you) which you will then perceive your ſelves ſhut out from for ever.

Awake ſinners, *awake!* will you ſleep in ſin until you are awakened in the midſt of flames? will you not leave off ſinning, until you have ſinned your ſelves into Hell? will you needs run into theſe burnings? *Awake*! open your eyes a little and look down, and ſee how deep the Pit is, into which you are leaping; it is a bottomleſs Pit, from whence there will be no returning; conſider how hot the Fire of Hell will be, unto which you are haſtning; it will be an inconceivable hot Fire, of which there will be no avoiding, if you go on in that broad way of ſin, which is leading you thereunto: *Awake* and look up ſinners, there is a Door open, the Door of Mercy is open, and the Door of Heaven is open, and will you ſhut your eyes, and turn your Backs upon God, and refuſe the proffers of Grace which are made to you? will you trample Crowns under you feet, and ſlight future Glory and Happineſs, which now is poſſible for you to obtain? will not this tear your hearts in Hell, to remember that

you have been the cause of your own ruine, and brought misery upon your selves; that you suffered your selves to be cheated by the Devil, and your own deceitful lusts, of the unspeakable joys and glory of Heaven which God did once make tenders of unto you?

2. Sinners, Consider the *Sureness* of the punishment of Hell; it is most certain that God hath prepared such a punishment, and it is certain that you shall endure this punishment, if you abide under the guilt, and persevere in the way of sin, which you now are walking in; God hath threatned this punishment, and his justice doth require it, and his truth doth engage him to execute his threatned Wrath, and inflict this deserved punishment upon you; and can you then have the least hopes to escape it? will God, can God prove a lyar, to save you from the torments of Hell? Is it not equal that you should reap that which you have sown; that you should gather and taste the bitter fruits of your own evil ways? if you sow to the flesh, will not torment be the fruit thereof? if you sow sin, will not you reap Hell?

Awake sinners, *awake*! are not all your hopes of happiness in the uncertain and empty Cisterns of the Creatures meer dreams, when such dreadful miseries are so surely Prepared for you? and what senseless dreams then are your hopes of Heaven and Salvation, whilst you are going on in the way of sin to Hell and destruction? Is there any mercy for impenitents? Is there any pardon for unbelievers? Doth God love those which are haters of him? shall those live with him, who have no likeness unto him? or joyn those things together, which God hath never joyned? this is like the senseless fancies in the sleep of

strange

ſtrange Chimæraes and Monſters, which Nature never produced: Awake ſinners, it is but an idle fancy to joyn Heaven to the end of ſinful courſes; no! the footſteps of ſin will certainly take hold of Hell; and without Holineſs none ſhall ſee God; and as one ſaith, "*Sooner may Angels turn Devils, Men* "*Beaſts, and Beaſts Stones, and all the World juſt no-*"*thing, than that an unholy Perſon ſhould have an en-*"*trance into Heaven; yea, and that it is as poſſible that* "*God ſhould ceaſe to be God, as that any man not made* "*after the Image of God, ſhould be received into the* "*bleſſed Viſion, Poſſeſſion and fruition of him in Glory.* Sinners, if there be no room for you in Heaven, and your entrance there is impoſſible, whilſt you are in a ſtate of Nature; then your puniſhment in Hell is ſure, which methinks ſhould awaken you.

3. Sinners, conſider the *nearneſs* of the puniſhment of Hell: I mean the Soul-puniſhment, which will be the greateſt part of the puniſhment; the perfect and full puniſhment of body and ſoul cannot be far off, becauſe the time of Chriſts coming is not far off, but the puniſhment of your ſouls will begin, ſo ſoon as your lives come to an end, no ſooner will your ſouls be ſeparated from your bodies but they will appear before God to receive their particular judgment; and they will be baniſhed his glorious and comfortable preſence, filled with horror through the impreſſion of Gods wrath.

Awake ſinners, *awake*! you lie upon the brink of the Pit, you are ſleeping over rhe burning Lake; you are like Sailers, which drop aſleep on the top of a Maſt, whom a great wind would blow into the Sea; ſo the wind of death which may ſuddenly beat upon you, will blow you into Hell, into the Ocean of

Gods wrath; and can you secure your selves a moment from the stroke of death? when you are most secure, may not death be most near? when you think you shall live many years to eat, and drink, and take your pleasure, like the rich fool in the Gospel, may not Death knock at your door that night, and break it upon you, and fetch away your bodies to the grave, and Devils drag your souls to Hell.

Awake then, before you sleep the sleep of death, awake out of the sleep of sin, think with your selves this night we may be in Hell, or rather bound in Chains of Darkness and horror amongst the damned; or to morrow we may be in torments with *Cain* and *Judas*, with the Devil and his Angels: and therefore give not sleep to your eyes nor slumber to your eye-lids, until you have redeemed your selves out of the snare of the Devil and sin, as a bird out of the snare of the Fowler, or a Roe out of the hand of the hunter.

4. Sinners, consider the *Everlastingness* of your punishment in Hell; when your Souls are once in, they shall never come forth, until they are brought forth unto the last judgment at Christs appearance; and when soul and body are joyned, and sentenced to this place of torment, and thrust into it, the Door will be shut upon you, and you will be locked in, so that it will be impossible for you to get forth for ever; your bodies as well as souls will be immortal, and the Fire of Hell will be everlasting; those flames will never be quenched; and your torments will never be ended; when you have been ten thousand times ten thousand millions of years in Hell, it will not bear the proportion of a moment of time, to the unmeasurable space of

Eter-

Eternity, in which you must be tormented for sin; your punishment will always be in the beginning of it; *never*, *never*, *never*, will it come to a conclusion, nor you to any hopes of it, as long as God lives, and Heaven continue, which will be for evermore; so long will Hell continue, and you abide in extremity of torments, without any possibility of release and deliverance.

Awake sinners, *awake*! think how horrible the thoughts of Eternity in Hell will be; Extremity, and Eternity will be the great aggravation of your misery; methinks the danger of such torment should fill you with such fear and terror, that nothing should be able to remove, until you had secured your selves by an interest in him, who alone can deliver from the wrath to come; and yet can you be secure, when you are in the greatest danger?

Awake, think whether the pleasures of sin for a season, are to be compared with the eternal torments of Hell, or the uncertain treasures of Earth, with the eternal store of Gods wrath, or the empty vanishing worldly honour with the exceeding and everlasting weight of misery, which the damned shall sink under in Hell? If any sleepy sinners begin to startle with such thunder-claps of Judgment, and being unwilling to part with their sins, feel their hearts to rise within them against the message and messengers, for thrusting such harsh things into their Ears, for molesting their spirits, and disturbing the peace which they have hitherto had in their sinful way: cannot Ministers let us alone, will they be called to an account for us? will they suffer for us? and why do they affright us with Peals of Judgment?

Beloved, we Ministers are set as Watchmen to

found the Trumpet, and warn you of Judgment, which if we should neglect to do, your blood would be required at our hands, *Ezek.* 33. from the 1 *ver.* to the 11. And we shall be called to an account, for the Souls committed to our charge, *Heb.* 13. 17. And therefore having notice given us by God in his word of the coming of Christ to judge and punish the ungodly world at the last day, and knowing the terrour of the Lord, how terrible the day of Judgment will be unto you, if you be found amongst the ungodly, and how terrible the day will be unto us, if we be found unfaithful to your souls, we warn you, and perswade you to flee from the wrath to come, and can you blame us then for using harsh language, when we cannot omit it without danger to our selves and your souls? when otherwise we cannot be faithful to you, nor to our Master, who hath sent us to declare these things? we might indeed like some flatter you, and sooth you up in a way of sin; we might speak smooth things unto you, and prophesie deceits; but what advantage would it be unto you to be deceived? if you were pleased with us, and did commend us here, I am sure you would curse us for our unfaithfulness hereafter: Sinners, it is not cruelty but pity and mercy to shoot the sharp arrows of Gods threatnings into your consciences; it is not out of hatred, but tender love to your souls, that we endeavour to thrust the sword of the Spirit into your bosoms, that if possible we might wound sin to the heart, and fetch forth the blood thereof, as it were, which if it still live in you, will be your ruine; Christ will certainly and quickly be here, and when he doth appear, we shall appear to be judged, and is it not good you should know it beforehand, that you might be prepared? If

If any be ſo awakened by this Doctrine concerning Chriſts coming to Judgment, that they begin to feel a ſting and wound in their ſpirits, and are ſo perplexed with fear of being condemned for their ſins, which their conſciences do accuſe them of, that they know not what to do, yet are willing to take any courſe to prevent their ruine, and thoſe dreadful miſeries which they are in danger of at that day, I ſhall ſpeak unto ſuch by way of Counſel and Exhortation.

---

3. *For the Exhortation of Sinners.*

Will the Lord Jeſus Chriſt certainly and quickly appear to Judgment? there are two things I would exhort Sinners unto, that they may eſcape the wrath of God, which on that day will be revealed and inflicted upon all the wicked of the Earth.

1. *Flee from ſin,*
2. *Flee unto Chriſt,*

If you would *flee* from *Wrath* and *Hell.*

Or, 1. *Repent of ſin.*
2. *Get an intereſt in Chriſt.*

And then you may be able to ſtand with confidence before the Son of Man at his appearance, yea, whatever your ſins be now, do theſe two things effectually, and when Chriſt doth appear, you alſo ſhall appear with him in glory.

1. *Sinners repent of ſin.* Acts 17. 30, 31. *God commandeth all Men every where to repent*; this is a duty which God requires of all. *Becauſe he hath appointed a day, in which he will judge the world in righteouſneſs*, &c. This is the Argument to enforce the duty. It is your duty to repent, becauſe you have ſinned, and God commandeth you to do it; and it is your intereſt and concernment to repent, becauſe God

will judge the World by Jesus Christ for sin, an condemn you if you be found impenitent. Sinners, you have tasted the sweetness of sin, in the commission of it, O labour to taste the bitterness of sin in your repentance for it; your sins have been displeasing to the holy and jealous God, let them be displeasing to your souls; your sins have wounded the Lord Jesus Christ, let them pierce your hearts; the Spirit of God hath been grieved and quenched by them, be you grieved and troubled for them; grieve for sin, not only because of its consequential evil, but also because of its intrinsecal evil; not only because it is like to damn you, but also because it hath so much defiled you; not only because it is likely to sink you into Hell amongst Devils, but also because it hath debased you, and made you more vile than the Beasts that perish.

Sinners, mourn for sin; be afflicted, mourn, and weep: *Let your laughter be turned into mourning, and your joy into heaviness*, Jam. 4. 9. Get your proud hearts humbled, and your hard hearts broken for those sins whereby you have broken Gods Law; get your hearts broken for sin, and get your hearts broken from sin: Break off your sins by Repentance; *Cast away* all your transgressions *like menstruous cloaths, saying, Get ye hence*, Isa. 30. 22. *Let the wicked forsake his way, and the unrighteous man his thoughts, and turn to the Lord*, &c. *Isa.* 55. 7. Thrust these Inhabitants out of doors who have so long had possession; suffer them not to lodge any longer within you; remember that they are Vipers which will poyson you, that they are enemies which will wound and kill you: Do not harbour sin any longer, do not entertain it with smiles and a pleasing countenance, but with tears and frowns: Get your hearts set against sin, labour for deep-rooted hatred of it, and according-

cordingly behave your ſelves towards it; get the ſtrong holds of ſin demoliſhed in your hearts; get the rooms in which your luſts have ſcattered defilement, waſhed with the tears of Repentance, and the blood of Jeſus Chriſt: Let Chriſt have his throne where ſin hath reigned; let your thoughts and affections be brought into captivity and obedience unto Jeſus Chriſt: Keep the door of your hearts with all diligence, leſt your old enemy enter again upon you: Flee from ſin as from a Cockatrice, and if you be purſued, manfully reſiſt, reſiſt even unto blood, ſtriving againſt ſin; never parley with ſin; hearken not to any terms of compoſition: Be not enticed unto ſin by pleaſing baits, neither be affrighted to ſin by frowns and threatnings: Fight the good fight of Faith; turn by repentance from ſin, break off the courſe of ſin, and walk not in the way thereof, and turn by repentance unto the Lord; let the Biaſs of your hearts be turned unto him; deliver up your ſelves unto the obedience of his Law, yield your ſelves unto God, *&c.* Rom. 6. This is Repentance. And that you may repent of Sin,

1: *Examine your ſelves:* Chriſt will examine you at the laſt day, and you muſt give an account unto him; examine your ſelves, and call your ſelves to an account, that you may repent and prevent the future miſery which will be the conſequent of ſin: Find out your ſins that you may mourn and turn, that which the eye ſeeth not, the heart will not, cannot be affected withal: Conſult the Regiſter of your conſciences, turn over the leaves and read what is recorded in that Book; open your hearts to the beams of the light of the Word, and be ready to receive the convictions of the Spirit; find out your ſins, your original ſin, the defilement of your

natures,

natures, your actual sins, your great conscience-wounding sins; find out your bosom-sins, which your hearts are most nearly joyned unto, and are most loth to part withal; find out your Constitution-sins, your Calling-sins, the sins which bear the greatest sway, and are most supported by the interest of the flesh, and your hearts are ready to cloak and cover under the veil of excuses and plausible pleas: Think how you will be able to answer for them at the great day to the heart-searching Judge.

Sinners, find out your sins, otherwise your sins will find you out, and Christ will find you out, and Wrath will find you out, and then wo be unto you.

2. *Judge and condemn your selves for your sins:* This is the way to escape the Judgment of God, 1 *Cor.* 11. 31. If you judge others, you shall be judged, *Mat.* 7. 1. but if you judge your selves you shall escape; and therefore,

3. *Make confession of sin:* Spread the black Catalogue of your sins before the Lord; come with ropes about your necks, and tears in your eyes, and sorrow in your hearts unto the Throne of Grace, and fill your mouths with humble acknowledgments of your sins: Rip up your hearts before the Lord, open before him your sores; stand not in your own defence and justification, but fall down prostrate at Gods feet, and confess what sinful natures you have; what vile hearts, what wicked lives you have led; confess how you have broken his Law, and disobeyed his Gospel; charge upon your selves the guilt of your particular and most heinous sins, and do not extenuate, but aggravate them with all the circumstances you can think of; look upon your selves as cursed wretches whilst under the guilt of sin, as miserable, lost, forlorn creatures, whilst God is your enemy,

enemy, and his wrath abideth on you; acknowledge your ſins, and the demerit of your ſins, that you have deſerved not only temporal plagues, but alſo eternal torments; that you have forfeited all outward mercies, and are unworthy of the leaſt grace and favour, much more unworthy of eternal life. Lie very low before God, lick the duſt; look upon your ſelves as Worms, as Toads, yea as more vile and more full of Poyſon.

3. If under the view of ſin and confeſſion thereof, you find your hearts hard and ſenſleſs like rocks, or Adamantine ſtones within your hearts, yet be not diſcouraged; the ſence of hardneſs is ſome beginning of ſoftneſs; but do not reſt in beginnings: *Take pains with them to get them melted throughly*, to get them broken to peices: Read and conſider, and apply, and urge at the Throne of Grace the gracious Promiſe, *Ezek.* 36. 26. *I will take away the ſtony heart out of your fleſh, and give you a heart of fleſh.* Be ſenſible of your own inability of your ſelves to repent of ſin, and perſwaded that it is Gods grace; remember it is free, but withal that it is promiſed; beg the influence of his Spirit upon your hearts to melt them; beg the application of the blood of Chriſt to mollifie them; the blood of the Goat only can break an Adamant ſtone, and it is the blood of Chriſt the Scape-goat which alone can break the hard heart of ſinners.

If any be diſcouraged with the difficulty of Repentance, that it is hard to obtain, and a very grievous thing to endure: Let them

1. Conſider, That Repentance is *neceſſary*: It is neceſſary *Virtute præcepti*, by vertue of Gods Precept; it is a neceſſary Duty, *Acts* 17. 30. *God commandeth* not only ſome men, but *all men*; not only in

in some place, but *every where to repent*: And it is necessary *Virtute medii*, as it is a means to avoid misery and obtain happiness; you must sow in tears, if you would reap in joy; and you must go forth weeping, bearing precious seed, if you would return again rejoycing, bringing your sheaves with you, *Psal.* 126. 5, 6. The showers of tears make way for the Sun-shine of comfort here; and the wet seed-time of Repentance, is necessary to the harvest of everlasting glory and joy; and if Repentance be difficult, yet since it is absolutely necessary, this should be so far from discouraging you, that it should quicken you unto more diligent endeavours after it.

2. Consider, that Repentance is *attainable*; the vilest sinners may be enabled through Gods grace to repent, as well as the most holy Saint, at their first turning unto God. It is difficult unto you, yea impossible for you to repent of your selves, because there are no seeds of this Grace in Nature; but it is easie with God to work you to it, and he can carry you thorow the difficulty: Pray to God for this grace, and endeavour to repent, and in your endeavours God may assist; God is easie to be entreated, and is ready to give this grace unto them that desire it. But some are discouraged from *Heb.* 12. 17. where it is said, that *Esau was rejected, and found no place for repentance, though he sought it carefully with tears*: Hence concluding, that though they seek repentance carefully with tears, they may be rejected, and find no place for repentance.

I answer, 1. That this place which speaks of *Esau*'s rejection, hath not a reference to his rejection by God, (though that may be included in it) but his rejection by his Father *Isaac*, in reference to the Blessing,

Bleſſing, which his younger Brother *Jacob* had by a Wile got before him. 2. That *Eſau* there did not ſeek to God for repentance, but he ſought to his Father for his bleſſing. 3. That he did not ſeek repentance for himſelf, but he ſought with tears to his Father, that he would repent his giving the bleſſing to *Jacob*, and give it unto him. Such as with tears ſeek repentance of God, it is a ſign they have ſome meaſure of this Grace.

3. Conſider, the *worth and excellency* of this grace; though it be difficult, yet it is excellent, *Pulchræ ſunt Difficilia*, the beſt things are not obtained without difficulty; had you this grace, you would not be without it for a world, you would not change your tears and ſorrow for ſin, for all the ſweetneſs and pleaſure that others find in the commiſſion of it; if you did but truly repent, you would not think it ſo grievous a thing to be born, but the more you had of it, the more you would deſire, and be beſt pleaſed, when you could act this grace more ſtrongly.

4. Conſider, that the *greateſt difficulty is at firſt*. Fleſh may contradict and violently oppoſe the beginnings of Repentance, which doth ſo manifeſtly ſeek its ruine and deſtruction; but after you are accuſtomed to the yoke, you will find it more eaſie; after you have got maſtery over your fleſh, and have attained ſome degrees of mortification, you will find it ſuitable to the new man to live in the exerciſe of Repentance, and reap much ſweetneſs from it.

5. Conſider, That *you muſt repent and mourn for ſin here, or you will be damned and burn for ſin for ever*. You cannot avoid grief for ſin, if you have it not in this world you will be ſure to have it in the other world: And is it not a thouſand-fold more eligible to

to grieve for sin here? especially considering,

1. If you repent of sin now, *your grief will not be in extremity:* It will have some allay, some alleviation, some mixture of secret comfort, at least something will be given in to support, when you are even ready to be overwhelmed: When the heart is most broken and contrite under the sense of sin and apprehensions of Gods wrath, yet God will not suffer the spirit to fail before him, *Isa.* 57. 15, 16. The Lord will keep up the Soul from quite sinking; and I am confident, that such Persons as are most heavy laden with grief for sin, would not change their condition when at the lowest ebb, with the most prosperous Worldling: But if you repent not till hereafter, your grief will be extream, without the least mixture of comfort or support. In Hell you will have nothing but weeping, and wailing, and gnashing of teeth; you will be there utterly consumed with terrors, quite overwhelm'd with sorrows, and be always sinking in the bottomless pit under the weight of grief, which will be unsupportable.

2. Your repentance of sin now will be *pleasing unto God:* We read, *Luk.* 15 how well pleased the Father was when his Prodigal Son was returned home, and with grief did acknowledge that he had sinned against Heaven and against him, and was not worthy to be called his Son; the Father meets him in the way, and kisseth him, and cloatheth him with the best Robe, and kills the fatted Calf for him, and maketh merry with him: So, though you have been Prodigals hitherto, have gone astray from God, and wasted your time and talents in the service of the Devil and your own lusts; yet if at length you come to your selves, and with repentance, and humble confession of your sins, you return unto the Lord,

he

he will pity you, his bowels will yern towards you whilſt you are yet upon the way; and he will meet you, and imbrace you; and cloath you with the Robes of his Sons Righteouſneſs, and be pleaſed with you, and rejoyce over you; yea, and the Angels alſo will rejoyce in your converſion; there will be joy in Heaven at your repentance amongſt the Angels, and joy on earth amongſt the Saints; Miniſters will be pleaſed and rejoyce; they will pity you, and pray for you; and Saints will be pleaſed, and be ready to help and adviſe you; but Gods pity is beyond all: See how God is taken with repenting *Ephraim*, Jer. 31.18,19,20. *I have ſurely heard* Ephraim *bemoaning himſelf*, &c. *Surely after I was turned, I repented; and after I was inſtructed, I ſmote upon my thigh, I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth:* There you have the deſcription of *Ephraim*'s repentance; and O the ſweet words of moſt tender love which the Lord doth expreſs himſelf in, towards *Ephraim* under his repentings! *Is* Ephraim *my dear Son? is he a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill; therefore my bowels are troubled for him; I will ſurely have mercy on him, ſaith the Lord.* But if you repent not till hereafter, your grief will not only be extreme, but alſo you will have no eye to pity you: God will not pity you in the leaſt, but laugh at your calamity, his bowels will be ſhut againſt you; your grief then will not be pleaſing in the leaſt, and your cryes and complaints of ſin then will be like the howling of a dog in his ears: He will then inſtead of meeting you to imbrace you, he will meet you to deſtroy you; inſtead of ſpeaking kindly to you, he will ſpeak to you in his wrath, and vex you in his hot diſpleaſure; Angels

gels and Saints will then turn away from you, and Devils will drag you with them into torments.

3. If you repent of sin now, *you may obtain the pardon of sin*; *I will surely have mercy on him*, saith the Lord concerning repenting *Ephraim*, Jer. 31. 20. *He that confesseth his sins*, that is, with repentance, so as not only to grieve for them, but also to leave and *forsake them*, *shall find mercy*, Prov. 28. 13. Yea, God hath promised *abundantly to pardon such as forsake their evil wayes*, and by repentance *turn to him*, Isa. 55. 7. and if sinners *cease to do evil*, *and learn to do well*, that *tho' their sins be as scarlet*, *they shall be as white as snow*; *tho' they be red like Crimson*, *they shall be as wool*, Isa. 1. 16, 17, 18. And not only his mercy, but also his justice and faithfulness are engaged to pardon such as acknowledge their sins with repentance, and apply themselves to him by faith, 1 *Joh.* 1. 9. *If we confess our sins*, *he is faithful and just to forgive us our sins*, *and to cleanse us from all unrighteousness*. The door of mercy is now open to all true Penitents, and the Golden Scepter of Grace and Reconciliation is held forth unto them; the Lord Jesus Christ is now interceding at the right hand of God, ready to make their peace with God; but if you do not repent until hereafter, a pardon will be unattainable; there will remain no sacrifice for sin; then the day of Grace will be quite spent, and the door of Mercy will be fast shut; then Jesus Christ will have finished his interceding work, and it will be impossible to obtain remission.

4. If you repent of sin now, *you may get strength against sin*; you shall be delivered from the reigning power of sin presently, and you shall be freed from the rage and tyranny of sin by degrees, and at the last you shall obtain a perfect freedom from the being

ing of sin, and be wholly delivered from the bondage of corruption. But if you do not repent until hereafter, you will for ever abide under the power of sin, you will not only be tormented in Hell, but also be for ever sinning in Hell.

5. If you repent of sin now, *you will escape the punishment of sin*; I do not speak of some temporal calamities, which God may exercise his people withal in this world; but you shall assuredly be kept from the eternal punishment of Hell, which shall be inflicted upon the ungodly world; but if you do not repent of sin until hereafter, your punishment will be unavoidable, no cries nor tears will then save you from the torments of Hell, which you will be condemned unto; now you are condemned for sin, whilst unbelievers, but in this world the Sentence is reversible, you may fly from the Bar of Justice, to the Throne of Grace, and if with repentance and faith you apply your selves to Jesus Christ, he will deliver you from the wrath to come, and free you from condemnation; but hereafter, when the Lord Jesus Christ shall appear unto Judgment, and summon you, and examine you, and find you guilty, and pass Sentence upon you, to depart into everlasting Fire; this Sentence will be irreversible, and your repentance will be too late to procure freedom from, or the least mitigation of your punishment.

6. If you repent of sin now, *your grief will be but for a time*; for a season, a short time, a few days, a night, a moment, a short moment, 1 *Pet.* 1, 6. *Rev.* 2. 10. *Psal.* 30. 5. *Isa.* 54. 6, 7. *Weeping may endure for a night, but joy cometh in the morning*: God will not permit you to weep and grieve for sin long; it is not a life of grief which he calleth you unto, but a life of faith and love; it is not grief for it self which

he

he requireth, but in order to your comfort, and therefore it ſhall not be of long continuance; your grief for ſin doth make way for ſpiritual comforts, for the joys of the holy Ghoſt, which after ſorrowing times the Lord doth often give in abundantly unto his Children in this World; in which they find incomparable more ſweetneſs, than ever they could find ſweetneſs in ſin, or bitterneſs in ſorrow; they have pleaſures of a higher and more tranſcendent nature; be ſure your grief for ſin will make way for your everlaſting joys in Heaven, where all tears ſhall be wiped away from your eyes, and all ſorrow and ſighing ſhall be removed from your hearts, and you ſhall obtain gladneſs unſpeakable and everlaſting. But if you do not repent until hereafter, as the pleaſures which you find in ſin will be but for a ſeaſon, and your triumphing but ſhort, Death be ſure will put a concluſion unto all; ſo your grief for ſin then will be long, the days of darkneſs and ſorrow will be many, yea your grief will be eternal.

Repent then ſinners, *repent*; Chriſt will come *certainly* to judgment, therefore repent *truly*; and Chriſt will come *quickly* to judgment, therefore repent *ſpeedily*. Protract not the time, endeavour preſently without any further delay. Conſidering,

1. *Your particular judgment may be ſuddenly*, and the time of your preparation may be ſpent quickly; you may be within a few months, or weeks, or days, yea it may be within a few hours ſmitten by Deaths arrows, and there will be no place for repentance and preparation in the other world.

2. If you defer your repentance, *it is a thouſand to one that you never repent as long as you live*, if your life ſhould continue many years; becauſe not one in a thouſand that defer their repentance, do afterwards repent;

repent; there are millions in hell that lived under the light of the Gospel, who intended to repent, but were prevented by death before they were aware; and it is a thousand to one if you defer any longer, but e're long you will be received into their number; have not you deferred your repentance before this 'till such a time and such a time? and yet when such times have come again and again, have you not deferred it still? and will not your deceitful hearts still find as plausible excuses 'till it be too late: Remember this, sinners, that it is a thousand to one but you will be damned, if you any longer defer your repentance.

3. The longer you defer your repentance, the *more difficult will you find the work to be*, because you will be the faster bound in Satans chains, and not so easily loosned; because you will be the faster asleep in sin, and not so easily awakened; because your hearts will grow the harder by the long practice of sin, and not so easily broken; because your sins will be the more increased which you must repent of; because your time will be the more decreased which you are to repent in; so that if it should come to pass (which is a thousand to one) that you should repent after procrastination or deferring repentance; yet you will find the work to be very difficult.

4. Think *what glory you may bring to God*, what service you may do if you repent and reform presently; all which time, whilst you defer repentance, is spent in the service of the Devil and your own lusts, unto the dishonour of God.

5. Think what measures of *grace* and *comfort* you may *attain* here, and what degrees of *glory* you may attain hereafter, if you repent without delay, which by deferring the work, you are like to lose.

6. If

6. If you defer Repentance, *it is a question whether your late Repentance will be true*, and if it should be true, it is a question whether ever you shall obtain the evidence of the truth thereof.

7. And lastly, If you defer your Repentance, *God may never call you to repentance*; yea, he may give you up to a judiciary hardness, and seal you up unto condemnation, swearing in his wrath that you shall never enter into his Rest.

Thus much for the exhortation of sinners to Repentance

---

2. *Sinners, Will the Lord Jesus Christ certainly and quickly appear to Judgment? be perswaded then to flee to him, and get an interest in him before his appearance.* I am sure that there is none of you, but would be glad of an interest in Christ when he cometh in his glory to judge the world; the vilest persons upon the earth, those who despise and reject Christ now, those who hate and scorn the ways of Godliness, as being too mean a way for their high spirits, would give ten thousand worlds if they had them, for the room of the meanest Believers who have an interest in Christ at that day: But let me tell you, sinners, that this world is the only place, and this time while the day of Grace doth last, is the only time of obtaining such a priviledge as this is; if you have not an interest in Christ whilst you live, it will be impossible to obtain it after death, or at the *resurrection*. If you are none of Christs now, he will not know you, nor own you at the day of his *Glorious appearance*.

1. *Get an interest in Christ as your high Priest and Advocate*: Be sensible of your sins; be assured of his death for sin and satisfaction to Gods justice, be perswaded of his intercession at the right hand of God, and

nd that he is able and willing to ſave you; apply our ſelves to him, that through him you may obtain emiſſion of ſins, and an inheritance amongſt the ſaints; and if through the mediation of Chriſt now, ou obtain a pardon of all your ſins here, how wel-ome will your Redeemer be unto you, and with hat joy will you lift up your heads out of your raves, when the day of your redemption and per-ect Salvation is come, and your Saviour doth appear o take vengeance upon unpardoned ſinners, but hall own and acquit you before the whole world.

2. *Get Chriſt to be your Maſter:* Enter your ſelves mongſt his Servants and Diſciples, ſubmit to his eachings, learn his Leſſons, believe and obey his Commands, follow his example, promote his ho-our and intereſt in the World; be ready to do, or uffer any thing for him; and when your Lord and aſter cometh in his glory, you will find that it was ot in vain to ſerve him, though in wayes harſh and rating to fleſh and blood. O what a Reward will e give then to his Servants! What a crown of glo-y will he put upon their heads! It is a ſweet en-ouraging Promiſe which Chriſt hath made now, nd will make good to all his faithful ſervants at hat day, *John* 12. 26. *If any man ſerve me, let him ollow me, and where I am, there ſhall my ſervant be; f any man ſerve me, him will my father honour.*

3. *Get Chriſt to be your Husband.* Sinners, we Mini-ers are ſent to invite and wooe you to enter into is moſt near and ſweet Relation unto Jeſus Chriſt; e are to tell you of the beauty and excellency of his erſon, of his Love and tender affection to poor ſin-ers, of his willingneſs to be yours, and to make you harers in his riches; O accept of him, it is the beſt otion that ever was made to you, and it may be the

laſt

last motion: Accept of Christ to be your husband, lay off your filthy Garments; put on the white Robes of his righteousness; joyn your hearts to him; divorce your selves from sin, and dedicate your selves unto Christ alone: And if Christ be your husband, O how joyful will his appearance be unto you, when you shall see his glorious face, and sweet smiles, and be received into his embracements, and be carried by him into his Fathers house, where you shall live with, and delight in his loves for evermore.

4. *Get Christ to be your Captain*; List your selves under his Banner, wear his Colours, arm your selves with his Weapons, follow his conduct, fight against his Enemies, endure hardness as good Souldiers, and do not shrink when you are put upon the trial: And if you have an interest in this Captain, and be victorious here over your spiritual enemies; when your Captain doth ride in Triumph at the last day, you shall be caught up into the Clouds, and Triumph with him, and receive a Crown of Glory from him which fadeth not away.

Sinners, Get an interest in Christ, in all his Offices, in all his Relations; it is he only can save you from sin, and wrath, and eternal death. It would be too large a subject here to treat of salvation by Christ, and the way of attaining it; I may (God giving leave) hereafter treat purposely on some *words whereby we may be saved*, from *Act.* 11. 14. *He shall tell thee words, whereby thou and thy house shall be saved*; which I thought to have added to the end of this, with some *words of advice to young men*, from 1 *John* 2. part of the 14. vers. *I have written unto you young Men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.* All which I indeed did at the first intend to have joyned together in one

small

ſmall Volume, with *Gods terrible Voice in the City*; but thoughts, have ſo multiplied in putting them into writing, that I am even forced to ſeparate them into three parts, which I thought at firſt the room of one would hold.

CHAP. XIV.

HAving ſpoken to Sinners, I come now to ſpeak,

2. To *Believers*, and that in two words.

1. *For the Tryal of them.*

2. *For the Comforting of them.*

1. *For the Tryal of Believers*; the Doctrine of Chriſts certain and ſudden appearance to Judgment, is a moſt dreadful Doctrine to ſinners, which are *in ſin*; and is a moſt comfortable Doctrine to Believers, which are in Chriſt; but becauſe many ſinners, which are ſtill held faſt in the bond of iniquity, and are under the reigning power of ſome ſins, are apt to miſtake, and without good ground do perſwade themſelves that they are believers, who at the laſt day will be found to be hypocrites; and through their miſtake of their ſtate, do ward off thoſe ſtrokes of Gods threatnings which are made at them, and ſave themſelves hereby from thoſe terrible apprehenſions of Chriſts appearance to judge and condemn them; which did they entertain, might be a means to ſtartle them, and awaken them to take an effectual and ſpeedy courſe for the ſalvation of themſelves from future vengeance; and becauſe many true Believers, who are really united unto Chriſt by Faith, are apt alſo through the temptation of Satan, and their own ignorance, and doubting miſgiving-heart, to miſtake

ſtake themſelves, and look upon themſelves to be hypocrites, and therefore fear that when Chriſt doth appear, that they ſhall be condemned by him, being ſo ready to condemn themſelves, and therefore gather matter for trouble from this Doctrine, which indeed is matter of the greateſt comfort; therefore it will be needful for the undeceiving of the former, that they may not falſly apply comfort, and the rectifying the miſtakes of the latter, that they may not put off comfort, to make ſome tryal of true Believers: It would be too large to preſent to you all the characters which we may find in the word of God of true believers; therefore I ſhall make mention but of one, which the Text holds forth, and is the ſecond Doctrine obſerved from the words, in the beginning of our Diſcourſe.

Doct. 2. *That there is an earneſt deſire in the Church*, or true Believers, *after the ſecond appearance of the Lord Jeſus Chriſt.*

You may try your ſelves whether you are true Believers by your deſires after Chriſts appearance; this is the Character which the Apoſtle *Paul* giveth of Believers, that they are ſuch as love, and by conſequence deſire the appearance of the Lord Jeſus Chriſt, 2 *Tim.* 4. 8. *Henceforth there is laid up for me a Crown of righteouſneſs, which the Lord, the righteous Judge ſhall give me at that day; and not to me only, but alſo to all them that love his appearance.* All ſuch, and none but ſuch, ſhall have a Crown of righteouſneſs, who love Chriſts appearing: Believers are ſaid to look for Chriſts coming, *Heb.* 9. 28. *Unto them that look for him ſhall he appear the ſecond time, without ſin unto ſalvation.* He will appear unto all, but only to them that look for him, will he appear unto ſalvation. Believers look for Chriſts appearance, with

with an *eye of Faith*, *of Hope*, and *of Desire*.

1. Believers look for Christs appearance, with *an eye of Faith*; they expect it as sure as death, yea as more sure, because the death of some will be prevented by it; it is not impossible that the Lord Jesus should come in our days: They surely believe that the Lord will come.

2. Believers look for the appearance of Christ with *an eye of Hope*, Tit. 2. 13. *Looking for that blessed Hope, and the glorious appearance of the great God, and our Saviour.* As they have hopes of the glory of Heaven, so they have hopes of the coming of Christ, who will receive them into glory, who will put the Crown upon their heads, and bring them with Triumph unto the new *Jerusalem*.

3. Believers look for the appearance of Christ with *an eye of love and desire*; they love and long for his appearance, they look with many a glance of love towards the Palace above, where their Lord is, and they have many a longing wish, that he would come forth, and come down, and receive them unto himself, that where he is, there they might be also. The Bride saith *come*, and the desire of the Spouse is, *Make haste my beloved, and be as a Roe upon the Mountains of spices*, Cant. 8. 14. Believers pray, *Thy Kingdom come*, in the Lords Prayer, which he taught his Disciples; they desire the coming, not only of the Kingdom of Grace, but also of the Kingdom of Glory: And in the Text, the Church breaths forth this desire, after Christs appearance, *Amen, even so come, Lord Jesus.*

Now examine your selves whether you are true Believers, by this Character: Do you love and desire Christs appearance?

Obj. If any object against themselves, and say,

Alas! we fear then we are no true believers, because we cannot say that we love and desire Christs appearance; we are so far from desiring it, that we are afraid of it, and it is matter of the greatest trouble unto us to think of it.

Ans. 1. See you to that, many go under the name of Believers, which have only the name; take heed that none of you be found in the number of such, at the last day.

2. Possibly some of you may condemn your selves without reason, as Gods Children are more forward to do than Hypocrites, who have the most reason; it may be you do not desire that Christ should come immediately, but do not you desire that Christ should come at all? A Wife may sincerely and greatly desire the coming home of her Husband, when he is gone a long journey; and yet if her house be out of order, and not fitted to her mind for the receiving of him, if she be not dressed and got into such a Garb as she knows would be pleasing to him, she may be content that he would stay a little longer, until she be better prepared, yea she may be afraid of his coming whilst she is unprepared; the Harlot or Adulteress could be content that her Husband should never return, but the true Wife doth desire the coming of her Husband, though sometimes not the present coming: So true Believers do desire Christs coming, who is gone a long journey to Heaven, though they may not desire his present coming, because they are not so fitted as they desire to be for the receiving of him; they desire his coming, they would not for all the World that he should stay away for ever in Heaven: Unbelievers could be content Christ should stay away for ever, and that they might live for ever upon earth; but Believers could not be so content, they may fear Christs immediate

mediate coming, becauſe of their unpreparation, but they deſire his coming.

Queſt. *How ſhould we know whether our deſires after Chriſts coming be ſincere?*

Anſw. 1. If you love Chriſts perſon, it is a ſign your deſires after his coming are ſincere; we deſire the coming of friends to us, whom we love; Do you love Chriſt in ſincerity? Do you love him for himſelf, for his own excellencies, his lovelineſs, his love, and ſpiritual love-tokens? do you love him upon a ſpiritual account?

2. If you do ſincerely deſire the coming of Chriſt into your hearts in regard of his Spirit and grace, it is a ſign you have ſincere deſires after his coming in glory, when grace will arrive to its perfection: Can you underſtandingly and heartily pray, *Thy Kingdom come*; I mean, that Chriſt's Kingdom of grace ſhould be erected in your hearts; and are ſincerely deſirous to have all things within you brought into ſubjection and obedience thereunto? Do you ſincerely and earneſtly deſire the preſence of Chriſt and the breathings of his Spirit upon your hearts in his Ordinances? It is a ſign that there are at leaſt true radical deſires in you after his ſecond appearance, though by reaſon of doubts and fears they may not be ſo expreſs.

3. If you have laid up your treaſure in Heaven and placed your happineſs in things above: If you have caſt the Anchor of your hope upward into that which is within the Vail, it is a ſign you have true deſires after Chriſts appearance, that he might give you poſſeſſion of the happineſs which you have made choice of.

4. If you are careful to pleaſe the Lord, and whether preſent or abſent, to be accepted of him; and

are afraid of sin, because it is grievous to him; and are diligent in the use of means to fit and prepare your selves, and make all things ready for the receiving of him, it is a sign you do both look for his coming, and do desire it.

3. And lastly, if you have lively hopes of his coming, and can rejoice in those hopes, if you can with earnestness pray, *Come Lord Jesus, come quickly*; this is a sign indeed of your desires, though all true Believers have not attained to so great a height.

Unbelievers, they do not desire Christs appearance, because they do not believe in him, because they do not love him, because their hearts are set upon the world, because they are under the guilt and power of sin, and because when Christ doth appear, he will judge them, condemn them, and punish them: But though they do not desire Christs coming, nor think of it, nor prepare for it, yet Christ will come, and his coming will be dreadful unto them.

Believers, they desire Christs coming, they are looking for it, and waiting for it, they are hoping for it, and preparing for it, and he will certainly, he will quickly appear, and they shall appear with him in glory, and this appearance will be a most comfortable and joyful appearance unto them, which leads unto the second Word which I am to speak.

---

2. *For the Comforting of Believers.*

Will the Lord Jesus Christ certainly and quickly appear to Judgment? then there is a full breast of the sweetest consolation, at which you may suck and be satisfied and exceedingly refreshed. As every word in this Doctrine speaks terror to sinners, so every word doth breath forth comfort to true Believers; and

and therefore I shall endeavour hence to help work up your hearts unto spiritual joy.

1. *Rejoyce*, Believers, *rejoyce! Christ will appear to Judgment*: Christ will appear in his glory, the great God and your Saviour will appear; He that is your Saviour and Advocate will then be the Judge of the world; your Lord and King will appear attended with a glorious Train of Heavenly Courtiers, decked with glorious beams of most excellent Majesty! Your Captain will appear, the Captain of your Salvation, with the spoils of his and your enemies; and he will ride triumphantly in the Clouds; your dearly beloved Friend and Husband will appear with such beauty and loveliness in his face, and with such dear love towards you in his heart, as hath not entred into your hearts to conceive: the Lord Jesus Christ will be glorious in the eyes of the whole world on that day; and should not this rejoyce your heart to think of the glory of your Lord, which will be then so conspicuous, and of your interest in such a Person?

2. *Rejoyce*, Believers, *rejoyce!* Christ will *certainly* appear: if there were any grounds to doubt the truth of this thing, you would have reason to grieve; but when the thing is so certain, when God hath revealed it in his Word so clearly, when the Lord hath promised it to his people so faithfully, and given his people hopes and expectations of it, he will not disappoint them; You have reason to rejoyce, there is nothing more certain, as hath been proved, than the second appearance of the Lord Jesus Christ at the last day.

3. *Rejoyce*, Believers, *rejoyce!* Christ will *quickly* appear: the coming of the Lord draweth nigh, there is a time set, though you cannot know it, because God hath locked up his secrets in his own bosom,

yet you may know that it cannot now be far off; the Lord will not tarry much longer in Heaven before he come down to Judgment: *Look up then, and lift up your heads with joy, for the day of your Redemption draweth nigh*, Luk. 21. 28. You will not long groan under the bondage and burden of corruption; You will not long mourn and complain under the persecutions of cruel Enemies; You will not long be assaulted, and buffeted with the temptations of Satan; You will not long live in the dark Prison of the World, Christ will quickly be here, and open the prison doors, and deliver you into the glorious liberty of the Children of God.

4. *Rejoyce*, Believers, *rejoyce!* When Christ doth appear, *ye also shall appear!* possibly some of you may remain alive until his appearance, be sure all of you shall be made alive; if you go down into your dust before, you shall not be hid there for ever, you shall not be buried there in eternal Oblivion; but the Lord Jesus will awaken you out of your long sleep of death, and raise you out of your beds of darkness. He will send his Angels to gather you from the four Winds. Think, O think how joyful a day this day will be unto you, when the Voice is proclaimed, *The Bridegroom is come, go ye forth to meet him*; when the Trumpet doth sound in the Air, and you are called out of your graves by the Angels and gathered into the company of all the Saints of God which lived in all Generations from the beginning of the Creation; and in a moment, in the twinkling of an eye, such of you as are alive shall find your bodies strangely transformed, and all that come forth of the ground made incorruptible and immortal; and when you shall see the Lord Jesus Christ come down with such brightness, and beauty, and glory, and such Royal

Attendants,

Attendants, and you are all caught up to meet with him in the Air; when you ſhall find your ſelves in the number of thoſe bleſſed, and happy ones, whom the Lord will ſend for, and receive to himſelf, when the greateſt part of the World will be left behind, crying to the Rocks to cover them, and the Mountains to fall upon them, to hide them from the wrath of this furious Judge, that is come to condemn them: O how will your hearts then be filled, and even raviſhed with tranſporting joy, which no heart now can conceive!

5. *Rejoyce*, Believers, *rejoyce!* when Chriſt doth appear, *ye ſhall be judged by him*; ye ſhall not be condemned by him, but ye ſhall be judged by him; your Advocate will be your Judge: Who ſhall then lay any thing to your charge? God will then juſtifie you, who then ſhall Condemn you? Chriſt will acquit and abſolve you: You will openly be declared righteous on that day, through the righteouſneſs of Jeſus Chriſt, which there hath been imputed to you; Chriſt will own you then for his reedeemed people, whom he hath purchaſed with his own blood; then all your works of mercy will be made mention of; all your ſervices of Chriſt in the World will be had in remembrance; all your graces will be taken notice of, and the Lord will kindly accept of the improvement of the ſmalleſt talents, which he hath intruſted you withal: *Well done good and faithful Servants, ye have been faithful in a few things, enter into the joy of your Lord*, Mat. 25. 21. And if you have been perſecuted for Righteouſneſs ſake: if you have been Impriſoned, Baniſhed, Reproached, and greatly afflicted for Chriſt's ſake; if you have left Father, Mother, Wife, Children, Houſes, Lands; yea, and have laid down your lives for the teſtimony of Jeſus, and

that you might keep a good conscience, think what entertainment the Lord Jesus will give to you at that time? And O how will you rejoyce that the Lord should confer so great honour and dignity upon you, as to call you forth and enable you to suffer for his Name? and think how sweet the sentence which Christ shall pronounce upon you, will sound in your ears! *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World.*

6. *Rejoyce*, Believers, *rejoyce!* when Christ doth appear, *he will reward you*, he will give you a crown of glory, which fadeth not away; he will not only judge and sentence you to inherit the Kingdom of Heaven, but he will receive you into the Kingdom, he will give you possession thereof, he will carry you along with him unto glory, he will lead you, and bring you into the new *Jerusalem*: he will shew you the Father unto your full satisfaction, and you shall behold his glory and share in it, he will put you into those Mansions which he hath prepared for you; Then, and never till then shall you be perfectly happy, and the fore-thoughts of this is matter of exceeding great comfort, especially if you consider these four properties of Heavens happiness.

1. Believers, consider the *greatness* of the happiness of Heaven, it will be full, and you will be filled therewith unto your utmost capacity; yea, beyond what here you are capable of: consider these particulars in your happiness of Heaven.

1. Think what bodies you will have; they will be most beautiful and glorious bodies, they will be most healthful, strong, and immortal bodies; you will then bear the Image of the Heavenly *Adam*, in regard of your bodies, as well as in regard of your souls.

Rejoyce then, Believers, rejoyce! what though some

some of you have crooked and deformed bodies now? what though some of you are blind or lame, or maimed, or have your bodies filled with irksome pains, and weakned with long sickness? what though you live in expectation of death; and these bodies, whatever their mold and shape be, must ere long be carried to the cold stinking grave, and be turned into putrefaction: yet rejoyce, you that are believers, because your bodies will be made so glorious in the Resurrection, when all blemishes of nature will be healed, and all sickness and pain will be removed, because they will be raised in incorruption, and freed from any more dominion of death for ever.

2. Think what *Souls* you shall have; you will be glorious without, your bodies will shine; but you will be far more glorious within, your souls will shine much more; then your souls shall be washed clean from all the remainders of sin, so that they shall not have the least spot or stain; then you shall be cleansed from all filthiness of flesh and spirit, and arrive unto perfection of holiness; then the Seeds of grace will be grown up into the flowers of glory, and O what a fragrant Garden will your souls be? when the rude draught, as it were of Christ here in your hearts shall be finished and perfected by God's Pensil, and your spirits shall be made perfectly like unto your glorious Lord, O how beautiful will they be in the eyes of God!

Rejoyce then, Believers, rejoyce! it grieveth you when you look within you, and perceive so much remaining defilement; when you feel such strong opposition of the flesh against the spirit, and you find your selves sometimes foiled thereby, your weaknesses and infirmities trouble you; but rejoyce, Believers, because in Heaven you will be perfectly

freed

freed from sin, you will never be soiled nor defiled with it any more, but you will be made perfectly holy, and perfectly happy.

3. Think what *habitation* ye shall have; you shall have *Mansions in the Fathers house*, Joh. 14. 2. *A building of God, a house not made with hands, eternal in the Heavens*, 2 Cor. 5. 1. Your persons shall be glorious, and your habitations will be glorious.

Rejoyce then, Believers, rejoyce! what though some of you live in poor and mean Cottages; then you shall live in the glorious Palace of the King of Kings; what though your houses have been burned with fire, and some of you have no where to lay your head, and none of you have a certain dwelling place which you can secure to your selves; yet rejoyce because there are Mansions provided for you, out of which it will be impossible for you to be burned or turned out for ever. The City which is above hath foundations which cannot be over-turned, and the building of God which is not made with hands cannot be destroyed by hands, neither is exposed to flames of fire, which may demolish the fairest City in the world.

4. Think what *company* you shall have; you shall have the presence of the Father, you shall dwell with the Lord Jesus Christ, and the Spirit of God will dwell in you for ever; you shall have the company of holy Angels, and all the glorified Saints; all your Companions will be most lovely and glorious.

Rejoyce then Believers, rejoyce! what though wicked Men separate you from their company, and think you unworthy of their fellowship? God will not think you unworthy of his fellowship, nor separate you from his presence; what though some of you

you are forced to dwell in *Meſeck*, and are linked in near relations to ſome ungodly perſons, and are every day vexed with their ungodly converſation? Rejoyce, for in Heaven you ſhall be freed from ſuch company, no wicked Perſon will be permitted to come into that Place.

5. Think what *Treaſures* you ſhall have; you ſhall have Treaſures which cannot be corrupted by moth, nor ſtoln by thief, your riches will be durable and unſearchable.

Rejoyce then Believers, rejoyce! what though you are poor in the world? You are rich in faith, and hope; what though you have no inheritance on earth? yet you are heirs of the Kingdom of heaven, you ſhall have an inheritance which is incorruptible and undefiled; what though you endure ſome hardſhip in your Journey through the world? when you come home to your Fathers houſe, you ſhall be freed from all want, and have ſuch treaſures to ſpend upon, which can never be exhauſted.

6. Think what *Honours* you ſhall have; the meaneſt of you will be exalted unto higher dignity than the greateſt Monarch that ever lived; you will be crowned with immortal glory, you will be honoured by God and the Angels; you will not only have honour, but you will be made moſt honourable.

Rejoyce then Believers, and take comfort, though you are ſcorned by ſome, and accounted as the offſcouring of the earth; you are reproached and vilified by men here, but all your reproaches, eſpecially thoſe which you have born for the ſake of Jeſus Chriſt, ſhall be wreathed into a Crown and make you the more glorious in heaven; there you ſhall not have the leaſt diſgrace caſt upon you any more; and you ſhall be kept from doing any unbecoming

action,

action to blot and sully you in the least, but you shall shine like so many Stars, or glorious Suns in the Kingdom of your Father.

7. Think what *Peace* and *Rest* you shall have; you shall have a most sweet peace and tranquility of mind, no enemy without to disturb and molest you, no Devil to tempt and assault you, no lusts within, or distempered passion to disquiet you; then you shall have perfect peace, and then you shall rest from all wearisome imployments, and take up your repose in God for ever.

Rejoyce then, Believers, and let this chear your hearts in your passage through the tempestuous Sea of this World; ere long you will come to the haven where there will be no Waves nor Winds; some time now you are troubled on every side, and have no rest in your spirits, without are fightings, within are fears; but in Heaven you shall be freed perfectly, from all disturbance and molestation.

8. Think what *Joys* and *Pleasures* you shall have; you shall have fulness of Joy, *Psal.* 16. 11. you shall drink of the Rivers of pleasures, *Psal.* 36.8. O the delights which you shall have in the immediate views of God's face, in the sense of God's love, in the high actings of your love, in the fruition of the chiefest good, and the high imployment which you shall have in Heaven.

Rejoyce then, Believers, rejoyce in hope of these joys; now you mourn and weep for your sin, and because of the Eclipses of the light of God's countenance, it troubles your hearts that you can see and enjoy so little of God, that your love is so low and inconstant, that your highest services are but mean and diverted many times by little trifling businesses in the world, from converse with God; in Heaven all

all tears will be wiped away from your eyes, and all ſorrow, with all the grounds thereof will be removed, you will come with ſinging into the new *Jeruſalem*; you will enter and live in the viſion and fruition, in the love and joy, and ſpend an Eternity in the preſence of the Lord.

2. Believers, conſider the ſureneſs of the happineſs of Heaven; as ſurely as you are Believers, ſo ſurely ſhall ye obtain this happineſs; you cannot be ſure of any thing in the world, but you may be ſure of the glory of Heaven, and though there be not the *certitudo ſubjecti*; and many of you are not aſſured of it, but are full of doubts and fears that you ſhall fall ſhort; yet there is *certitudo objecti*, the thing is ſure to you.

Rejoyce then, Believers, rejoyce! your names are written in the Book of Life, out of which they ſhall never be blotted; labour to anſwer your doubts, and to get your hearts wrought up to a full aſſurance of this happineſs, by ſuch arguments as theſe, which will evidently prove, that if you be true believers, you ſhall not, you cannot miſs of Heaven.

1. God hath choſen you to glory, he hath elected you to ſalvation before the World was, *Acts* 13. 48. *As many as were ordained to eternal life, believed.* Hence it follows, that all Believers were ordained to eternal life: And 1 *Theſ.* 2:13. *God hath choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth.* All true Believers are elected perſons, and God's Decree of Election cannot be fruſtrated, becauſe God is unchangeable; becauſe God changeth not, therefore you are not conſumed; becauſe God changeth not, therefore you ſhall be ſaved.

2. God hath promiſed this happineſs to you, 1 *Joh.* 2. 24. *This is the promiſe which he hath promiſed,*

even eternal life. And *Tit.* 1. 2. *In hope of eternal life, which God who cannot lie hath promised.* If God hath promised this happiness, and your faith doth give you interest in the promises, and God be faithful to fulfill them, it being impossible for God to lie; then as certainly as God is true, you that are believers shall obtain.

3. The Lord Jesus Christ hath purchased this happiness for you, it is called the purchased possession, *Ephes.* 1.14. as certain as the purchase, so certain will be the possession.

4. The Lord Jesus hath taken possession of Heaven for you, *The fore-runner is for us entred,* Heb. 6. 20. He is preparing these Mansions in the Fathers House for you, *Joh* 14.2. and as certain as Christ is in Heaven, so certainly shall those that are believers be received thither in time.

5. Christ prayed that you might have this happiness whilst he was on the earth, *Joh.* 17.24. *Father I will, that those which thou hast given me, be with me where I am, that they may behold the glory which thou hast given me.* Which prayer was made for you, if Believers, as well as for his present Disciples, *ver.* 20. *Neither pray I for these alone, but for them also which shall believe on me through their word.* And for this thing Christ intercedes above, and whatever he prays and intercedes for, he will prevail for you, and therefore you will obtain.

6. Ye are Christs, as ye are Believers, and therefore all things are yours, saith the Apostle, 1 *Cor.* 3. 22, 23. amongst which, things to come are enumerated; ye are Christ's servants, and do his work, and he will give you your wages; You honour him in the world, and therefore you shall be honoured by him; You follow your Master in a way of self-denial

nial and ſuffering, *and if you ſuffer with him, you ſhall reign with him*, 2 Tim. 2. 12. *and be glorified together*, Rom. 8. 17. *And where Chriſt is, there ſhall his ſervants be*, Joh. 12. 26. Ye are Chriſts members, and where the Head is, there ſhall the Members be: Ye are Chriſt's Spouſe, you are joyned, married to him, and therefore ſhall live with him, all the powers of earth and Hell, cannot ſeparate you from his love, and therefore cannot ſeparate you out of Heaven, *Rom.* 8. 35, 36, 38, 39.

7. Ye are juſtified by Faith, *Rom.* 5 1. and therefore abſolved from the guilt of ſin, therefore freed from the condemnation of Hell, *Rom.* 8. 1. therefore ſhall not periſh, ſeeing the cauſe thereof is removed, therefore you ſhall have eternal Life, *John* 3. 16. whom God juſtifieth, them he alſo glorifieth, *Rom.* 8. 30.

8. Ye are the adopted children of God *Gal.* 3. 26. *For ye are all the Children of God by faith in Jeſus Chriſt*: And *if Children, then Heirs*, Rom 8. 17. and if Heirs, you ſhall be ſure to have the Inheritance.

9. Ye are called with a holy Calling, and ſanctified with the holy Spirit, and thereby in ſome meaſure fitted and qualified for this happineſs by the work of grace, conformity to the Lord in Holineſs; grace is glory begun, and is called eternal life, and God hath promiſed to perfect it, *Phil.* 1. 6. Grace hath relation to Heaven, as ſin hath relation to Hell; and as ſin will certainly bring men to Hell, if it be not pardoned, and ſubdued; ſo Grace will certainly bring men to Heaven, becauſe it cannot be wholly eradicated.

10. You have made choice of Heaven for your portion, you have laid up there your treaſure, and God hath ſet your ſouls a longing after it, and given you

you hopes of it; and therefore you shall not miss it, your desire shall be satisfied, and your hope shall not make you ashamed, *Rom.* 5. 5.

11: And if besides all this, you have the witness, and seal, and earnest of the Spirit, giving you some first-fruits and fore-tasts of this happiness; (though all Believers do not obtain it) then you may know without question, that this is a sure happiness, both in it self and unto you.

Therefore Believers exercise your faith, that you may be filled with all joy and peace in believing.

3. Believers, consider the *nearness* of the happiness of Heaven, Christ's appearance is not far off, but your happiness may be *nearer*, I mean the happiness of your souls in Heaven, which will begin so soon as your lives come to an end: The wicked walk upon the brink of Hell every day, when they die, thither they are carried: You walk upon the borders of the heavenly *Canaan*, the Paradice which is above, when you die, thither you shall be conveyed; and you may die suddenly, and as suddenly you will be in glory.

Rejoyce then, Believers, rejoyce! you may be in Heaven before you are aware; it may be to morrow God will send for you, within a few dayes you may be out of the body, and present with the Lord Jesus, and amongst the Spirits of just Men made perfect; when you break Prison from the Body, you will be delivered into the marvellous light of God's glory; rejoyce to think how near your happiness is.

4. Believers, consider the *everlastingness* of the happiness of Heaven, there is fulness of *joy*, and *pleasures for evermore*, Psal. 16. 11. When you are come to Heaven, there you shall abide, your happiness will be constant and eternal, without diminution, intermixture of sin or sorrow, without interruption,

or

or possibility that ever it should be brought to an end. It would alleviate the torments of the damned, if they had any hopes of ever being let out of Hell; and it would weaken the joys of the Saints; yea, fill them with unspeakable grief, if there were any danger and fear of being ever thrust out of Heaven.

Rejoyce then ye Believers; ye shall rejoyce for evermore in the eternal vision and fruition of God, labour to begin your Heavens joy now; let faith so realize and bring near the things which you hope for, and make evident the things which as yet you do not see, but shall possess, that you may have a sweet foretast of this happiness; and begin your Heavens work to praise the Lord for his great and undeserved love wherewith he hath loved you, and for those things beyond conception, which out of love he hath prepared for you.

CHAP. XV.

LAstly, to conclude, I shall speak a word both to *Sinners* and *Believers*.

Will the Lord Jesus Christ certainly and quickly appear to judgment? let me then in his Name perswade you to three things.

1. Believe that Christ will appear, mingle the Doctrine you have heard or read, with Faith; you have had evident proofs of it, believe the thing.

Sinners, believe that Christ will come to Judge and Condemn you, if you be found in your sins, did you believe it effectually, you would quickly become Saints.

Believers, labour for more faith in this truth; did you

you believe it more strongly, you would live at a higher rate.

2. Consider that Christ will appear; meditate on this thing, let it dwell in your thoughts, let it lie down with you at night, and arise with you in the morning; let it sit down with you at Table, and walk with you abroad; think often of the antecedents of Christ's coming, the Judgment it self, and the consequents thereof, and get a deep impression of the last Judgment on your spirits.

Sinners, consider how the wicked will be judged, think how they will be accused and condemned, think of the dreadful sentence, and the execution thereof in Hell, and then think that you are in the number of those that are in such danger, unless you speedily secure your selves, by making your peace.

Believers, consider how the Saints will be judged, think how Christ will acquit them, and invite them to take possession, and then will give them possession of Heaven; and then think that you are in the number of those blessed ones, which shall be made thus happy.

3. Prepare for the appearance of Christ to Judgment, and that you may be prepared, as a conclusion to this Doctrine, take these directions.

1. *Be diligent, that ye may be found of him in peace*, is the advice of the Apostle, after his discourse of the coming of the Lord, and the glorious things of that day. *Wherefore beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace*, 2 Pet. 3. 14.

1. Make your peace with God; sinners, God is your enemy, make your peace with him; you have offended him by your sins, and his justice must be satisfied; O labour to get an interest in the satisfaction of

of Christ, that your sins may be pardoned, and God may be reconciled; lay hold on Christ by faith, as yet you may be welcome to him, hereafter it will be too late. Believers, make sure of a Pardon, you cannot be too sure in a thing of such concernment.

2. Diligently endeavour after a peace in your consciences; sinners, get the wounds which sin hath made there, healed with the blood of Christ: Believers, take heed of making any breaches there, maintain peace within, when you have obtained it.

3. Diligently follow after peace one with another, take heed of hatred, variance, emulations, wraths, strifes, seditions, envyings, divisions, clamours, evil-speakings, back-bitings, whisperings, swellings, tumults, and follow after those things which make for peace, as love, joy, humbleness of mind, meekness, long-suffering, patience, and the like, that you may be found of the Lord in peace.

2. *Give diligence, that ye may be found of the Lord, without spot, and blameless*, as the Apostle doth advise in the same 14. *ver.* And read *ver.* 11. *Seeing all these things shall be dissolved, what manner of Persons ought ye to be, in all holy conversation and godliness.* Get the spots of sin washed off, not only the guilt of sin removed, but also the defilement; labour to be holy in all manner of conversation, to be blameless and harmless, the Children of God without rebuke, in the midst of a crooked and perverse generation; take heed of the sins of the times and places wherein you live, joyn not with them in their sins, lest you share in their Plagues at the last day. Let your conversation be as becometh the Gospel; let your actions be squared by the Word, as those which must give an account, and receive a reward according to your works.

3. *Sit*

3. *Sit loose from the World*, let not your hearts be over-charged with the cares of this life, nor filled with the love of the world, and that day overtake you at unawares, *Luk.* 21.34. Remember that riches will not profit you in the day of wrath, that the fashion of this world passeth away, and you are passing away, and therefore live here as strangers and sojourners.

4. *Lay up your Treasure in Heaven*, Mat. 6. 20. *And get your affections set upon things above*, Col. 3. 1. And then the appearance of Christ will be joyful to you, because he will give you possession of Heaven.

5. *Be ready to do and suffer whatever the Lord calls you unto*; patiently continue in well-doing, for in due time ye shall reap; be stedfast and unmoveable, always abounding in the work of the Lord, because your labour shall not be in vain in the Lord, *Gal.* 6. 9. 1 *Cor.* 15. 58. And whatever afflictions ye suffer for Christ, they are light and momentary, but the glory which Christ will give, is weighty and eternal, 2 *Cor.* 4. 17.

6. *Give Christ your hearts*, let him have the highest room, give him your whole heart, let him have the choicest and chiefest of your affections, and then he will give you his Kingdom, and such expressions of his love will he make unto you at his appearance, as now you have not thoughts to conceive.

7. *Maintain communion with Christ in his ordinances*; prize Ordinances upon this account, because Christ doth walk there; and improve Ordinances for this end, that you may be with Christ; rest not in the out-side and carnal part of Ordinances, but seek after Christ in them until you find him, and labour to grow into acquaintance with Christ, and to keep fellowship with him; and then when he doth appea

appear, he will know you again, and own you, and receive you to live with him for ever.

8. *Stand up for the Honour of Christ in the World*: confeſs him before Men, and he will confeſs you before his Father in Heaven, *Matth.* 10. 32. Be not aſhamed to profeſs your ſelves his Diſciples, and to own his ways and truths, when they are moſt contemned and deſpiſed by the ungodly World, becauſe if you be, he will be aſhamed of you when he cometh in his Glory, *Mark.* 8. 38.

9. *Improve your Talents for the uſe of the Lord, who hath entruſted you with them*: All of you have talents, lay them not up in a Napkin, but lay them up in the ſervice of the Lord; whatever gifts or graces you have, put them forth to uſury, that you may give an account with joy unto your Lord, when he ſhall come to call you to an account.

10. *Stand upon your Watch*; when your Saviour had foretold his Diſciples of his coming, he exhorts them, and all to watch, *Mark* 13. 37. *What I ſay unto you, I ſay unto all, watch.* Watch againſt ſin, watch your ſences, which are the in-lets of ſin; watch your hearts, from whence are the iſſues of ſin; watch, take heed of ſleeping in ſin, leſt you loſe your Garments and be found naked.

11. *Be frequent and fervent in Prayer*, our Saviour joyns theſe duties together in his exhortation of his Diſciples, *Luke* 21. 36. *Watch therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things which ſhall come to paſs, and to ſtand before the Son of man.* Pray without ceaſing, pray without fainting, be often upon your knees, and be earneſt with the Lord, that he would prepare you for this day, that he would deliver you from that dreadful wrath, which ſhall be revealed when Chriſt doth appear, and which

you

you have deserved for your sin: And pray that he would give you those qualifications, as may embolden you at the last day to hold up your heads with confidence; that he would keep you without spot, and blameless until the coming of the Lord.

And lastly, *Look for the appearance of the Lord*, look with an *eye of hope*, labour to abound to hope, by the power of the holy Ghost, and let this hope be an Anchor fastned within the Vail, to stay your sinking hearts in the midst of those fierce storms, which do or may beat upon you in the World; and look with an *eye of desire*; look and long for Christs appearance; dart up your wishes often to Heaven. O when shall we see the Heavens opened, and behold our Lord in his Glory? When shall we hear the Trumpet sound, and be gathered by the Angels from all the quarters of the Earth? When shall we put off this dust and corruption, and be cloathed with Robes of Immortality? When will the Lord Jesus come down, and shew us his glory, and receive us to himself, that where he is, there we may be also? Christ hath spoken from Heaven to Earth, *Surely I come quickly*; let there be an eccho back from Earth to Heaven in your desires to this Voice; *Amen, even so come Lord Jesus, come quickly.*

I shall conclude All with the words of the Apostle *Jude*, ver. 24, 25. *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his Glory, with exceeding joy, To the only wise God, our Saviour, be Glory and Majesty, Dominion and Power, now and ever. Amen.*

FINIS.